



Process, Results, and Consequences of Madrasa Accreditation: A Case Study in Lampung, Indonesia

Deden Makbuloh

IAIN Raden Intan Lampung, Indonesia

Email: deden_makbuloh@yahoo.co.id Phone: (+62)81210169436

Abstract

This is a scientific article of research on the accreditation of the so-called Madrasa or Islamic Education resulting positive and negative consequences. This research focused on the process and results of the Madrasa Accreditation in Lampung. The data was collected using Focus Group Discussion with Assessors Team and was triangulated with documentation from various sources. Data on the consequence of the Madrasa accreditation was collected and analyzed through questionnaires given to 15 members of Madrasa supervisors in Lampung province asking 11 aspects of Madrasa Quality enhancement. The findings showed that the Madrasa accreditation was done by the so-called BAN-S/M regularly in every 5 years-period, the process and results of the Madrasa accreditation in Lampung has anticipated the defect of the national education system implementation that enables to enhance accountability and stakeholders' recognition. Madrasa can make continuous quality improvement as the practice of quality assurance to produce quality madrasa graduates. The consequence of the accreditation has enforced the commitment to place quality first on the 11 points of the quality enhancement. The madrasa accreditation has promoted the attainment of madrasa relevance to the need of the Indonesian community that suits the national decree of national education system.

Keywords: Accreditation, BAN-S/M, Quality Assurance, Educational Standard, Madrasa.

1. INTRODUCTION

Lampung province has a great potency in the growth of Madrasa and students choosing madrasa as their place of education. Madrasa Education as a form of Indonesian national education system must complies the national standard of education mandated by the government¹. Based on the decree of the national education system, all schools and madrasa in Indonesia must be accredited^{2,3}.

The accreditation of madrasa has been very important and must be executed by trusted institution, as there has been issues that terrorism and radicalism was raised by graduates of madrasa. Warnk wrote about madrasa education by questioning whether madrasa has been an alternative education or that of which has been teaching radicalism⁴. Malik questioned whether madrasa in South East Asia teaches teror⁵. Evans also questioned whether madrasa has been a rational choice or a forced situation⁶.

A big accident of the attack towards WTC on the 11th of September 2001 has resulted a war to fight with terrorism in Afganistan. This has been related to graduates of madrasa. According to Warnk, the Taliban movement in the border of Pakistan-Afganistan reveales radicalism⁴. Graduates of madrasa who revrealed radicalism were known mostly located in India dan Pakistan⁴. According to Hasan, the influence of Afganistan resulted the Mujahiddin and Laskar Jihad movement in Malaysia and

Indonesia⁷. The international issue on the Islamic education in Malaysia and Indonesia revealed negative stigma by which the madrasa graduates are feared to build radical movement^{5,7,8}. Azra said that the Bali bombing in 2002 inflicted 200 victims and was forced towards the suspicion of the madrasa involvement in teaching⁹.

According to Waghid, islamic education experienced bad perception since the WTC bombing by a group of terrorists restled of the misunderstanding on the moslem and Islam¹⁰. Pohl also said that islamic education was featured as radicalism and violance, in fact islam has been a religion of anti violism, interfaith, interethnic tolerance, pluralism, human rights, gender equity, democracy, politic dan social justice¹¹. Such misunderstandings often happens in religion. According to a survey in German, 38% of the 3209 respondents said that religious education does not need to be taught at school¹².

Eventhough the madrasa education experienced a negative negative wach, the gowth of madrasa raised significantly. In Pakistan, there have been hundreds new madrasa since 1980s. This means that there has been big changes in the numbers of students or madrasa graduates^{4,9,13}. In Malaysia, the islamic education has grown tremendously achieving 3.000-4.000 students per year¹⁴. In Mali, West Africa, madrasah has been a choice of education after their independence due to having so many corruption and nepotism. The basic islamic

knowledge has been expected to result good human beings through the awareness on the almighty God by following learning process in Baraji¹⁵. In UK, islamic education has been a choice and become the expectation of muslim community to enable to live in multi-locality¹⁶. According to Azra, in Indonesia, eventhough in the beginning of the 1990s, the government programmed the compulsory learning of 9 years in public schools, in fact the enrolment to the madarasa by the low to middle level community continuously increased⁹. Indonesia has 225 millions who are mostly moslem reaching the biggest numbers in the world and who have had more than 37.000 madrasah with the numbers of students reached 13% of the Indonesian population⁹.

Such phenomenon also happened in Lampung, one of the provinces in Indonesia. This province experienced the increase of madrasa numbers in 2009-2014. The numbers of madrasa in Lampung in 2014 reached about 1.696 schools with 147.547 students and 26.352 teachers^{17,18}. The significant growth of the madrasa need a system to assure the quality of madrasa graduate. In this context, madrasa accreditation has been a primary key in resulting madrasa quality in the Indonesian national education system.

This article was organized as follow: part 2 describes legal framework of the madrasa accreditation, part 3 describes process and results of madrasa accreditation in Lampung, and part 4 describes the consequences of madrasa accreditation. Finally, conclusion of the research is presented in the last part.

2. LEGAL FRAMEWORK OF THE ACCREDITATION

The implementation of the Government decree number 19, 2005 about the National Standard of Education Chapter 86 verse (1) It needs the quality assurance in terms of accreditation in every education level and institution in Indonesia to determine the appropriateness of the program and education institution. This enforces the revelation of the National Education Minister of the Indonesia Republic Number 52, 2008 about the criteria and tools of the schools/madrasas accreditation dated September 18th, 2008 commanding that the trusted board to assure quality of the education institution is the National Board of Schools and Madrasas Accreditation (BAN-S/M).

The accreditation instruments used by BAN-S/M comprise 8 components of quality standards including: 1) Content standards, 2) Process standards, 3) Outcomes competence standards, 4) educator and educational staff standards, 5) facilities standards, 6) management standards, 7) finance standards, 8) evaluation standards. This complies the National Education Standards written in the Government decree number 19, 2005. Based on these standards, Schools and Madrasas in Indonesia are accredited to comply all the 8 standards. According to

Bergseth, there need a quality ranking in education due to the need of the global information access¹⁹. Therefore, the quality measurement must be valid and reliable. The madrasa accreditation mandated to the BAN-S/M has become the national policy with reliable quality assurance instruments.

3. PROCESS AND RESULTS OF THE MADRASACCREDITATION

In the process of accreditation in Lampung, there were lots of parties involved. These included madrasas, head of the madrasa section and head of the organizational section of Lampung the Ministry of Religion Branch Office, Accreditation Implementor Unit or the so-called UPA, Provincial Board of Accreditation or the so-called BAP, National Board of Accreditation or the so-called BAN-S/M, and Assessors Team. Basically the process of the accreditation has no differences in terms of the accreditation of madrasa under the auspices of the ministry of Religion and that of the public schools under the auspices of the Ministry of Education and Culture. This is partly because all parties involved in the accreditation are in one unit of the task force for the accreditation. Based on the focus group discussion with the assessors team, the accreditation process in Lampung involved 4 phase as follow:

The first phase: Decision of the yearly quota

1. Madrasa filled out the registration form and submitted to Unit of the Accreditation Implementor or the so called UPA in each region for accreditation process.
2. The UPA of each region proposed the lists of madrasas to the head of the madrasa section of the regional ministry of religion office.
3. The head of the madrasa section handed the data of the madrasa proposing for accreditation to the head of organizational section of the ministry of religion at the provincial office.
4. The head of the organization at the provincial office proposed the data of the madrasa proposing to be accredited to the Provincial Board of Accreditation or the so-called BAP;
5. BAP determined the quota of madrasa for the financial year consequently.

The Second Phase: Madrasa Self Evaluation

1. The approved madrasas for the accreditation, then, filled out the so-called Accreditation Borang and work for the self evaluation. The Borang and the Self Evaluation were submitted to UPA in each region.
2. UPA handed the results of Accreditation Borang and Self Evaluation over BAP;
3. BAP developed database and distribution of the accreditation assignments to assessors team.

The third phase:

1. Assessors team comprising two assessors in each school worked for school visit and verification of the data on the basis of the Accreditation Borang and Self Evaluation Scores;

2. Results of School visit and verification by assessors team were handed over BAP;
3. BAP validated the data of the madrasa accreditation scoring by the assessors team;
4. BAP conducted monitoring;
5. BAP conducted meeting pleno attended by National Board of Accreditation (BAN-S/M pusat) to decide the accreditation ranking;

The fourth phase: Decision of the accreditation results by the National Board of Accreditation or BAN-S/M and the ranking publication.

Based on the accreditation process, the madrasas which have received quota for the accreditation both the state madrasas and the private madrasas were to accept accreditation visits by the assessors team. All state madrasas in all levels of MI, MTs, and MA in Lampung province have been accredited with various different rankings. On the other hand, there still have been lots of private madrasas which do not have the opportunities or the accreditation quota. This is partly because the quota provided by the BAN-S/M were limited every year. Based on the focused group discussion with the assessors team the accreditation quota for Lampung province reached 10 madrasas every year for both state and private madrasas. Due to the limitation of the BAN-S/M finance, the Provincial office of the Ministry of Religion provided financial support to add the accreditation quota. This highly depended on the financial allocation policy through yearly DIPA. Such financial limitation of the accreditation fund by the BAN-S/M remained existing due to the period of the accreditation has been every 5 years in which those accredited madrasas have to proposed re-accreditation. This causes financial handicap to work for the private madrasas accreditation. The following table shows the results of madrasas accreditation:

Table 1: Results of the Accreditation over 2014.

N O	Types of Madrasa	Numbers	Accredited	Not Accredited yet
1	MIN (public)	52	52	0
2	MIS (private)	707	504	203
3	MTs.N (public)	24	24	0
4	MTs.S (private)	642	436	206
5	MAN (public)	17	17	0
6	MAS (private)	254	183	71
Total		1.696	1.216	480

Source: MDC Lampung Province

Based on the above data, it has been clear that the state madrasas have been prioritized and therefore all of them have been accredited. On the other hand, the private madrasas experienced struggling in being accredited. In this case, Lampung province has had a big problem in private madrasas quality as lots of private madrasas have not been accredited. This also means that the private madrasas need lots of quality guidance and supervision. One of the quality guidance efforts was the support for

the accountable accreditation plan or the so-called “*Bantuan Persiapan Akreditasi Bermartabat*” by Madrasah Development Center (MDC). This MDC program received partnership funding support by Australian AID (AUSAID) in 2014 under the auspices of the School System Quality (SSQ) program. This program allocated accreditation fund for 64 private madrasas in Central Lampung Regency and North Lampung Regency¹⁷. One of the requirements for succeeding the verification as the candidate of the madrasa development target through the AUSAID fund was that the madrasa had no affiliation with radicalism movement network. In the aspect of the curriculum, all madrasa in Indonesia has been managed to employ curriculum that combined science, technology, faith, islam, and ihsan²⁰. In fact, the radicalism movement destroyed the human lives and have been against the Islamic Education System. According to Mohamed, Islamic Education actually took care of the safe environment and community²¹. The islamic education model using the concepts of *tarbiyah*, *ta’lim* and *ta’dib* has shown as the cosmopolitan education promoting humanity values²².

Based on the results of the target madrasas verification having no accreditation in Lampung Province, all programs were managed openly in line with the decree of the Indonesian National Education System. This has also shown that all private madrasas in Lampung province had nothing to do with radicalist graduates. All private madrasas supported by the AUSAID for their accreditation attained B Ranking of the accreditation. This achievement was obviously as results of training, guidance, and accreditation simulation in two regency prior to proposing for the accreditation.

4. CONSEQUENCES OF THE MADRASAS ACCREDITATION

Results of the madrasas accreditation impacts the logical consequences. These are partly due to not formalities and therefore the accreditation ranks shall be maintained continuously. According to Haryati, school accreditation can enforce the increase of the supervision activities because there are lots of long terms expectations for the living of the school eventhough the school has an A ranking²³. In this research there were 11 aspects to be analyzed proving that there have been follow up of the accreditation attainment as follow:

Table 2: Accreditation follow up according to the Madrasas Supervisors (In %)

No	Consequence of the Accreditation Aspects	Poor	Fair	Good	Very Good	N
1	Quality of Curriculum enhancement	-	2	17	81	15
2	Quality of Teaching and Learning process enhancement	-	1	14	85	15
3	Quality of Outcomes enhancement	-	1	15	84	15

4	Quality of teaching staff enhancement	-	2	10	88	15
5	Quality of educational staff enhancement	-	1	15	84	15
6	Quality of Media enhancement	-	4	20	76	15
7	Quality of Library enhancement	-	7	21	72	15
8	Quality of Madrasas Health enhancement	-	7	22	71	15
9	Quality of Management Enhancement	-	1	10	89	15
10	Financial Enhancement	-	2	13	85	15
11	Evaluation enhancement	-	2	12	86	15

Source: Results of questionnaires Analysis

Based on the above table, results of the external accreditation by BAN-S/M have enforced madrasas internally to enhance their quality of education in the 11 aspects being researched. This has evidenced that the accreditation has overseen the madrasas education system towards the continuous improvement. According to Cheung, external quality assurance must have professional competence to work for the improvement of performance in the long terms which is very essential in QA²⁴.

One of the important aspects in the madrasas accreditation is promoting quality culture. Ross said that the movement of the traditional towards the quality culture has been marked by several characteristics attached to the focused activities including: planned change, future strategic issues, participant, empowerment, quality measures, top-down and bottom up, cross functions, integrative, and continuous processes all function²⁵. There are three important aspects in order to create the quality culture, which are leadership, shared vision, and value system²⁶. The first manifestation appears in the activities of the organization members in synchronized way, mutual supports, and mutual understanding. The second manifestation appears to produce higher performance. The third manifestation appears to be the organization performance which is more intuitive and creative as results of the great efforts of all the organizational members who always find best way in solving problems.

To face the global challenges, madrasas need to build quality culture. To actualize the quality, there is significant relationship between internal quality audit and quality culture²⁷. The quality culture in madrasas has been marked by active participation of overall madrasas community synergically. Interaction among madrasas' personnels is directed towards the efforts for developing quality culture in the workplace in order to do the continuous improvement and to attain quality outputs and outcomes of the madrasas. Such climate can build senses of togetherness and collective responsibility in doing assignments for the development of the quality culture.

Quality of education is often determined by the

learners as inputs, processes, outputs, and outcomes. According to Elassy, in quality assurance, learners need to be involved in terms of the perspective, information, and quality attainment using opportunity involvement model²⁸. Salam said that accreditation program is related to the development of the learners' satisfaction and proactivity in reducing risks²⁹. Therefore, it is very important to arouse motivation and commitment of all community members. There needs synergy and clear responsibility through job description and time efficiency²⁹.

According to Rowlands, quality assurance (QA) having the focus of audit-driven accountability mechanism has the potential problems. This due to the focus determination. According to him, focus on the learning outcomes is more important to focus on the standard compliance³⁰. One of the model developed in the QA is examining the quality of achievement through education system performance mainly on the aspect of outcome³¹. However, this model ignores processes and other criteria.

According to Tsimillis, QA can be actualized by having training and awareness of activities³². Such activities do not include only specific activities, but also all related to QA³². There is significant relationship between administrator competence and internal quality assurance aiming towards achievement, good service, self development, team work, analysis-synthesis, communication and motivation, staff potential development and vision³³. According to Edwin K. Too, academic staff retention influence highly to education managed by private schools in terms of students' perspective (87,5%), academic staff (84,0%), and leaders (87,5%)³⁴. In this contexts, accreditation is not meant as the grant of certificate, but also understanding the notion of QA through trainings.

The diversity of the accreditation ranking shows the differences in quality management. Madrasas have been in the situation of the complex system. According to Wong, system approach in QA comprises integration, responsiveness, and innovativeness which are interrelated³⁵. According to Niemela in the accreditation, the roles of all management levels are more significant than the teaching staff³⁶. According to Alani, et.al, educational management prioritizing service quality needs teamwork, communication skills, creativities and innovations in order that the organization can improve performance³⁷. According to El Khawas, quality movement will be successful and based on the the long terms political policy as the quality assurance board can show weaknesses and strengths including effectiveness in implementation and international network³⁸. In this case, QA enroles as an instruments and need to be followed up politically. Madrasas quality can be attained and developed through implementation of internal and external quality system synergically focus to the attainment level of quality in the education system continuously and step by step. For the future of the madrasas, quality shall be placed in the first priority.

5. CONCLUSION

Process of the madrasas accreditation in Lampung was done by the trusted institution, which was BAN-S/M, regularly in every five years. In the implementation of the accreditation, BAN-S/M empowered BAP in the provincial level to determine names of the madrasas on the basis of the accreditation quota processed in the executive years. BAP empowered UPA in each regional offices to identify names of madrasas proposed for the accreditation. The school visit for the field assessment by BAN-S/M employed assessors team. The madrasas accreditation was done transparently, openly, justly, and responsibly.

Results of the accreditation in the province of Lampung for the state madrasas covered Madrasah Ibtidaiyyah Madrasas, Tsanawiyah Madrasas, and Aliyah Madrasas which have been accredited all. For private Madrasas, there need guidance and help for the accreditation. The existing madrasas accreditation has enforced the enhancement of outputs and outcomes of the madrasas. Nationally, madrasas shall be managed according to the government regulation on the national education standards. With accreditation, madrasas gained accountability and public trust or recognition. Internally, madrasas can work for continuous quality enhancement as the practice of quality assurance to produce qualified madrasas outputs and outcomes. This can be understood logically due to having re-accreditation and therefore, madrasas will work for the quality continuously.

The consequences faced by accredited madrasas in Lampung province is the internal commitment in enhancing the quality of madrasas. This research concludes that madrasas in Lampung province have experienced in enhancing the 11 aspects of accreditation consequences (table 2) and overall the results were very good. External accreditation enforced madrasas internally managed their quality accountably, transparently, continuously improved in quality, and public trust as well as recognition.

REFERENCES

- [1] UUSPN. *Undang-undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional*, Jakarta: Dharma Bakti, 2003.
- [2] SNP. *PP No. 19/2005 tentang Standar Nasional Pendidikan*, Jakarta: LeKDiS, 2005.
- [3] BAN-S/M. *Permendiknas Nomor 52/2008, Kriteria dan Peringkat Akreditasi Sekolah/Madrasah*. Appendix I, Peraturan Menteri Pendidikan Nasional Nomor 52 tahun 2008 tanggal 18 September 2008 about Petunjuk Umum Instrumen Akreditasi SMA/MA, Jakarta, 2008.
- [4] Warnk, Holger. Alternative Education or Teaching Radicalism? New Literature on Islamic Education in Southeast Asia, in *Journal of Current Southeast Asian Affairs*, Vol. 28 No. 4, 2009, 111-132.
- [5] Malik, Jamal (ed.). *Madrasas in South Asia: Teaching Terror?*, London: Routledge, 2008.
- [6] Evans, Alexander. *Madrasah Education: Necessity or Rational choice?* Harvard: Internasional Review, 2008, 58-61.
- [7] Hasan, Noorhaidi. "The Salafy Madrasas of Indonesia", in Farish A. Noor, dkk, *The Madrasa in Asia: Political Activism and Transnational Linkages*, Amsterdam: Amsterdam University Press, 2008, 247-274.
- [8] Alam, Arshad. "Understanding Madrasas", in *Economic and Political Weekly*. Vol. 38, No. 22, May-June, 2003, 2123-2126.

- [9] Azra, Azyumardi, et.al. "Pesantren and Madrasa: Muslim Schools and National Ideals in Indonesia" in *Schooling Islam Book*, Princeton: Princeton University Press, 2007, 172-197.
- [10] Waghid, Yusef and Nuraan Davids, "Islamic Education, Possibilities, Opportunities and Tensions: Introduction to the Special Issue", in *Study Philosophy Education*, Departement of Education Policy Studies of Stellenbosch University, 2014: 227-231
- [11] Pohl, Florian. "Islamic education and Civil Society: Reflections on the Pesantren Tradition in Contemporary Indonesia," in *Comparative Education Review*, Vol. 50, No. 3, Chicago Journals, 2006: 389-409
- [12] Van Der Noll, Jolanda & Vassilis Saroglou, "Anti-Islam or Anti-Religion? Understanding Objection Against Islamic Education" in *Journal of Ethnic and Migration Studies* Vol. 41, No. 2, Routledge Taylor & Francis Group, 2014: 228 (219-238).
- [13] Zaman, Muhammad Qasim. *The Ulama in Contemporary Islam: Custodians of Change*, Princeton: Princeton University Press, 2002, 137-139.
- [14] Ishak, Mohd. Shuhaimi bin Haji and Osman Chuah Abdullah, "Islamic Education in Malaysia: A Study of History and Development", in *Religious Education: The Official Journal of the Religious Education Association*, vol. 108, No. 3, Routledge Taylor & Francis Group, 2013: 298-311
- [15] Bell, Dianna. "Choosing Medersa: Discourses on Secular Versus Islamic Education in Mali", in *African Today*, Vol. 61, No. 3, Project Muse, 2015: 57(44-63)
- [16] Shah, Saeda. "Islamic Education and The UK Muslims: Options and Expectations in a Context of Multi-Locationality", in *Study Philosophy Education*, School of Education, Leceister University, Springer Science, 2014: 233-249)
- [17] Madrasah Development Center. *Profil Madrasah Lampung tahun 2014*. Lampung: MDC, 2014.
- [18] Minister of Religious Affair of Republic of Indonesia, *Emis Data*, 2014
- [19] Bergseth, Brita. et.al. "Ranking Quality in Higher Education: Guiding or Misleading", in *Quality in Higher Education*, Vol. 20. No. 3, Routledge Taylor & Francis Group, 2014: 330-347)
- [20] Manab, Abdul. "The Management of the Enrichment Curriculum in Public Madrasah Aliyah 1 Unggulan Tulungagung Indonesia, in *International Education Studies*, Vol. 8, No. 5, Canadian Center of Science and Education, 2015: 172-178.
- [21] Mohamed, Najma, "Islamic Education, Eco-Ethnic and Community", in *Study Philosophy Education*, Departement of Education Policy Studies and Curriculum Studies of Stellenbosch University, 2014: 315-328
- [22] Waghid, Yusef. "Islamic Education and Cosmopolitanism: A Philosophical Interlude", in *Study Philosophy Education*, Departement of Education Policy Studies of Stellenbosch University, 2014: 329-342
- [23] Haryati, Sri, "An Evaluative Review of School Accreditation Implementation Program in Indonesia Contexts, in *International Education Studies*, Vol. 7, No. 5, Canadian Center of Science and Education, 2014: 138-146
- [24] Cheung, Jordan C.M. "Professionalism, Profession and Quality Assurance Practitioners in external Quality Assurance Agencies in Higher Education", in *Quality in Higher Education*, Vol. 21, No. 2, Routledge Taylor & Francis Group, 2015: 151-170
- [25] Ross, Joel E. *Total Quality Management*, London: Kogan Page, 1996, 42.
- [26] Morato, Eduardo. "The Essence of Quality: Two Essays", in *The Asian Manager*, January/February, 1993, 30
- [27] Mail, Abdul. et al, "Relationship Between Internal Quality Audit and Quality Culture toward Implementation Consistency of ISO in private College of Sulawesi Province, Indonesia, in *International Education Studies*, Vol. 7, No. 9, Canadian Center of Science and Education, 2014: 175-183
- [28] Elassy, Noha. "A Model of Student Involvement in the Quality Assurance System at Institutional Level", in *Quality Assurance in Education*, Vol. 21, No. 2, Emerald Insight, 2013: 170(162-198)
- [29] Salam, Sabeena and Fouzia Shersad. "The Role of Accreditation Standards in Delivering a Quality Assured Program: Experience in The UAE" in *Journal of Quality in Higher Education*, Vol. 2, No. 4, 2015: 88-92
- [30] Rowlands, Julie. "Accountability, Quality Assurance, and performativity: The Changing Role of the Academic Board", in *Quality in Higher Education*, Vol. 18, No. 1, Routledge Taylor & Francis Group, 2012: 97-110
- [31] Prisacariu, Anca. "Approaches of Quality Assurance Models on Adult Education Provisions" in *Procedia Social and Behavioral Science* 142, Elsevier: 2014: 137 (133-139)
- [32] Tsimillis, Kyriacos C. "Training Needs to Understanding Quality Assurance", in *Accred Qual Assur*, Vol. 20, Springer-Verlag Berlin Heidelberg, 2015: 53-59
- [33] Thanomwan, Prasertcharoensuk and Promprakone Dhatthakan, "Relationship Between Administrators' Competencies and Internal Quality Assurance", in *Procedia Social and Behavioral Sciences*, Elsevier, 2014: 808-814
- [34] Edwin K. Too, et.al, "Effect of Academic Staff Retention on Quality Education in Private Universities in Kenya" in *Problems of Education in The 21th Century*, Vol. 64, 2015: 90
- [35] Wong, Viola Yuk-Yue. "An Alternative View of Quality Assurance and Enhancement", in *Management in Education* Vol. 26 No. 1, British Educational Leadership, Management & Administration Society, 2012: 41(38-42)
- [36] Niemela, Hanna, et.al. "Is an Accreditation Seal Worth the Effort? Observations of programme Accreditation in Lappeenranta University of Technology, Finland, In *Quality Assurance in Education*, Vol. 22No. 3, Emerald Insight, 2014: 226-239.
- [37] Alani, Farooq, et.al., "Service Quality in Higher Education: A Case Study of University Brunei Darussalam, in *International Education Studies*, Vol. 8, No. 4, Canadian Center of Science and Education, 2015: 231-245
- [38] El-Khawas, Elaine. "Quality Assurance as a Policy Instrument: What's Ahead?" in *Quality in Higher Education*, Vol. 19, No. 2, Routledge Taylor & Francis Group, 2013: 248-257