

# Quality-Oriented Islamic Education Management: Implementation of Total Quality Management in Islamic Educational Institutions

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## ABSTRACT

Quality-oriented management has become a strategic necessity for Islamic educational institutions in responding to the challenges of globalization, competition, and increasing stakeholder expectations. This article aims to analyze the implementation of Total Quality Management (TQM) in Islamic educational institutions as a systematic approach to improving institutional quality in an integrated and sustainable manner. Using a qualitative literature-based research method, this study examines core TQM principles such as customer satisfaction, continuous improvement, leadership commitment, teamwork, and data-based decision-making and their relevance within the values and philosophy of Islamic education. The findings indicate that the successful implementation of TQM in Islamic educational institutions requires strong leadership grounded in Islamic values, participatory management, quality-oriented organizational culture, and continuous evaluation of academic and non-academic services. Furthermore, the integration of TQM principles with Islamic educational values contributes not only to institutional effectiveness and efficiency but also to the holistic development of learners in spiritual, moral, intellectual, and social dimensions. This study concludes that TQM serves as an effective management framework for strengthening the competitiveness and sustainability of Islamic educational institutions while maintaining their distinctive religious identity.

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## 1. INTRODUCTION

Islamic education plays a strategic role in developing human resources who are not only intellectually superior but also strong in spiritual, moral, and social dimensions. Amidst globalization, the 4.0 industrial revolution, and increasingly competitive societal dynamics, Islamic educational institutions are required to continuously improve the quality of their educational management (Alenezi, 2023).

Educational quality is no longer understood solely in terms of mastery of religious knowledge, but also encompasses institutional governance, the quality of academic and non-academic services, the relevance of graduates to current needs, and the satisfaction of all stakeholders (Rochmat, Yoranita, & Putri, 2022). Therefore, quality-oriented Islamic educational management is an urgent need to address these challenges. In general, the demand for improved educational quality is a global phenomenon occurring in almost all education systems worldwide. Educational institutions, including Islamic education, face pressure to adapt to national and international quality standards, accreditation, inter-institutional competition, and increasingly high societal expectations (B. Beribe, 2023). Parents, students, and the community expect Islamic educational institutions not only to serve as centers for the transmission of Islamic values, but also to function as professional institutions capable of providing quality, transparent, and accountable educational services. In this context, modern management approaches such as Total Quality Management (TQM) are starting to be widely considered as a systematic and sustainable quality improvement strategy.

Social facts show that many Islamic educational institutions still face various managerial challenges. These problems include weak strategic planning, a low quality culture, limited professional human resources, minimal ongoing evaluation, and suboptimal participation of community members in decision-making (Susanto & Kiftiyah, 2025). In a number of institutions, educational management remains traditional, administrative, and reactive, thus failing to optimally address changes and quality demands. As a result, the quality of educational services is inconsistent, institutional competitiveness is relatively low, and public trust in Islamic educational institutions is less than fully maximized (Supriyanti, Kurniawati, & Susanto, 2025).

The main problem that arises is the gap between the ideal values of Islamic education, which uphold *ihsan* (goodness), *itqan* (professionalism), and *amanah* (trustworthiness), and educational management practices that are not yet fully oriented toward quality (Nasution, Pohan, Khairurrijal, Nur, & Putriani, 2025). Islamic education actually has a strong theological foundation for quality development, such as the concepts of *ihsan* in work, deliberation in decision-making, and collective responsibility in maintaining the educational trust. However, in practice, these values have not been systematically internalized in the institution's management system. Furthermore, the application of modern management concepts is often considered foreign or even contradictory to the institution's Islamic identity, resulting in less than optimal implementation (Indrawan, Sudirgayasa, & Wijaya, 2020).

It is in this context that Total Quality Management (TQM) becomes relevant for study and implementation in Islamic education. TQM is a management approach that emphasizes customer satisfaction, continuous improvement, the involvement of all organizational members, visionary leadership, and data-driven decision-making. If properly integrated with Islamic values, TQM has the potential to be a strategic solution for improving the quality of Islamic education management without eliminating the institution's religious character. TQM implementation is not only results-oriented, but also a participatory, transparent, and sustainable process, in line with the principles of Islamic education (Sulaiman, Masrukin, Chusmeru, & Pangestuti, 2016).

The solution offered through the implementation of TQM in Islamic educational institutions is the development of a comprehensive and integrated quality-oriented management system. This includes strengthening Islamic values-based leadership, developing a culture of quality across all levels of the institution, enhancing human resource competency, optimizing educational services, and continuously evaluating institutional performance. With this approach, Islamic education is expected to improve management effectiveness and efficiency, strengthen public trust, and produce graduates who excel academically and possess Islamic character (Anta, Sampurna, & Susanto, 2025).

Based on the above description, the purpose of this study is to analyze the concept and implementation of Total Quality Management in the management of Islamic educational institutions and examine its relevance to the values and philosophy of Islamic education. This study also aims to identify supporting and inhibiting factors in the implementation of TQM and to formulate a quality-oriented and sustainable Islamic educational management model. Therefore, this study is expected to provide theoretical and practical contributions to the development of Islamic educational management.

The novelty of this research lies in its conceptual and operational integration of Total Quality Management principles with Islamic educational values. Unlike previous studies that tended to examine TQM normatively or separately from the Islamic context, this study emphasizes the harmonization of modern management approaches and Islamic values as the foundation of educational management. Thus, this research offers a new perspective on developing Islamic educational management that is not only technically qualified but also strong in terms of values and institutional identity.

## 2. METHODS

This study uses a qualitative approach with a library research approach (Sugiyono, 2016). This approach was chosen to gain an in-depth understanding of the concept, principles, and implementation of Total Quality Management (TQM) in the management of Islamic educational institutions, as well as its relevance to the values and philosophy of Islamic education. The data sources in this study consist of primary and secondary data. Primary data consists of primary reference books discussing quality management, Total Quality Management, and Islamic educational management. Meanwhile, secondary data includes scientific journal articles, proceedings, research reports, and educational policy documents relevant to the research theme.

Data collection techniques were carried out through systematic literature searches and selection, taking into account the credibility of the sources, the relevance of the topic, and the novelty of the study (Creswell, Hanson, Plano, Hanson, & Clark, 2007; Huberman & Jhonny, 2014). The collected literature was then analyzed using content analysis techniques. This analysis was conducted by identifying the main themes, key concepts, and thought patterns related to the application of TQM in the context of Islamic education. Next, researchers categorized and interpreted the data to identify the relationship between TQM principles and Islamic values, such as *ihsan* (goodness), *amanah* (trust), *musyawarah* (deliberation), and *itqan* (community).

To ensure data validity, this study employed source triangulation techniques by comparing various perspectives and findings from different literatures. The analysis results were then synthesized descriptively and analytically to formulate conceptual conclusions and recommendations related to a quality-oriented Islamic education management model. With this method, the study is expected to provide a comprehensive theoretical contribution and serve as a reference for Islamic education practitioners in implementing Total Quality Management in a contextual and sustainable manner.

## 3. FINDINGS AND DISCUSSION

### Findings

Based on the results of a literature analysis of the Total Quality Management (TQM) concept and its implementation in Islamic educational institutions, it was found that TQM implementation cannot be done partially but must be integrated into the entire institutional management system. The research findings indicate a substantive alignment between the basic principles of TQM and the core values of

Islamic education. This integration encompasses aspects of leadership, quality culture, human resource involvement, and continuous evaluation mechanisms. The research findings are summarized in more detail in the following table.

No	TQM Principles	Implementation in Islamic Education	Relevant Islamic Values	Impact on Institutional Quality
1	Focus on customer satisfaction	Improved academic and non-academic services for students and parents	Trustworthy, Beneficial	Increased public trust and stakeholder satisfaction
2	Strong leadership	Visionary leadership based on Islamic values	Good manners, trustworthy	Clear and consistent policy direction
3	Involvement of all members	Participation of teachers, education staff, and students	Deliberation, Brotherhood	Creating a sense of belonging to the institution
4	Continuous improvement	Regular evaluation and improvement of learning quality	<i>Ihsan, Itqan</i>	Continuous quality improvement
5	Data-driven decision making	Use of academic and managerial evaluation data	Fair, Objective	More accurate and effective decisions
6	Quality culture	Inculcating quality values in all institutional activities	Consistency, Responsibility	The institution's performance is more stable and professional

## Discussion

### Integration of Total Quality Management Principles with Islamic Educational Values

Research findings indicate that the principles of Total Quality Management (TQM) have a high degree of alignment with the fundamental values of Islamic education. This confirms that TQM is not a secular or value-neutral managerial concept, but rather can be adapted and substantively integrated within the framework of Islamic education (Chaleta, Saraiva, Leal, Fialho, & Borralho, 2021). Islamic education is essentially oriented not only toward the transfer of knowledge but also toward the formation of character, work ethics, and moral responsibility

that align with the purpose of human creation as caliphs on earth. Therefore, a management approach that emphasizes quality, professionalism, and continuous improvement is highly relevant for implementation in Islamic educational institutions.

One of the main principles of TQM is a focus on customer satisfaction. In the context of Islamic education, customers are understood not only as students but also as parents, the community, and even the users of graduates (Arop, Abdullah, Rahman, & Jani, 2000). This principle aligns with the Islamic value of amanah, which is the obligation to carry out duties and responsibilities with honesty and responsibility. Islamic educational institutions bear a significant responsibility to provide quality, fair, and welfare-oriented educational services. The concept of maslahah serves as the normative basis for ensuring that every educational policy and service provides the greatest possible benefit to students and the wider community. Thus, customer satisfaction in TQM is not merely about fulfilling technical needs but also reflects the moral and social responsibility of Islamic educational institutions (Kioupi & Voulvoulis, 2020).

The principle of continuous improvement in TQM also strongly aligns with Islamic values, particularly ihsan and itqan. Ihsan teaches Muslims to do everything to the best of their ability, even exceeding established minimum standards. Meanwhile, itqan emphasizes the importance of thoroughness, sincerity, and professionalism in work. In the context of Islamic education, these two values encourage institutions to continually conduct self-evaluations, improve the quality of learning, and continuously enhance the competence of human resources. Implementing continuous improvement is not only a managerial requirement but also a manifestation of the Islamic work ethic that places quality as part of worship (Hidayah, 2023).

Furthermore, the principle of involving all organizational members in TQM aligns with the concepts of deliberation and brotherhood in Islam. Islamic education emphasizes the importance of togetherness, collective work, and the active participation of all members of the institution in achieving common goals. Deliberation is a decision-making mechanism that is not only democratic but also has religious value because it prioritizes justice and wisdom. By involving teachers, educational staff, and students in the quality improvement process, Islamic educational institutions can build a sense of belonging and a collective commitment to educational quality (Rahmadi & Hamdan, 2023).

The integration of TQM with Islamic educational values is also evident in the principles of leadership. In TQM, leadership is understood as the ability to direct,

inspire, and empower all members of an organization. This principle aligns with the concept of leadership in Islam, which emphasizes exemplary behavior (*uswah hasanah*), responsibility, and justice. Leaders of Islamic educational institutions serve not only as administrators but also as moral figures who instill the values of quality, discipline, and responsibility through concrete examples. This type of leadership is key to the successful integration of TQM into Islamic education.

Thus, the integration of TQM principles with Islamic educational values strengthens the argument that TQM can be a strategic instrument in the management of Islamic educational institutions. This integration not only increases management effectiveness and efficiency but also deepens the internalization of Islamic values in institutional practices. Therefore, the application of TQM in Islamic education is not simply the adoption of modern management concepts, but rather an effort to contextualize Islamic values within an educational management system oriented toward quality and sustainability.

### **The Role of Leadership and Quality Culture in TQM Implementation**

Leadership is a key factor that determines the success of Total Quality Management (TQM) implementation in Islamic educational institutions. Research findings indicate that TQM implementation cannot be effective without strong, visionary, and quality-oriented leadership. In the context of Islamic education, leadership is understood not only as administrative or managerial skills, but also as a moral and spiritual mandate that must be carried out based on Islamic values. Therefore, leadership based on Islamic values plays a strategic role in fostering a sustainable culture of quality within educational institutions (Rukayah, Sajdah, & Himawati, 2025).

Visionary leadership is a key prerequisite for implementing TQM. Leaders of Islamic educational institutions are required to formulate a clear, realistic, and long-term vision for quality. This vision not only reflects academic and institutional targets but also embodies the Islamic values that define the institution. With a clear vision, all members of the institution share a common direction and goal in efforts to improve quality. Research findings indicate that Islamic educational institutions with visionary leaders tend to be more consistent in implementing TQM principles, such as continuous improvement, systematic evaluation, and improving the quality of educational services (Musaddad, 2023).

Besides being visionary, participatory leadership is also a crucial element in building a culture of quality. TQM emphasizes the involvement of all organizational members in the quality improvement process, and this aligns with the Islamic principle of deliberation. Participatory leaders create a space for dialogue, welcome

input from teachers and educational staff, and encourage collaboration in decision-making. This leadership practice not only improves the quality of the resulting policies but also fosters a sense of ownership and collective responsibility for the quality of the institution. In Islamic education, this participation is considered an act of worship because it reflects the spirit of brotherhood and togetherness in achieving educational goals (Aisi, Susanto, & Isa, 2025).

The research findings also confirm that leaders of Islamic educational institutions must act as role models (*uswah hasanah*) in implementing a culture of quality. The exemplary behavior of leaders in upholding discipline, professionalism, and commitment to quality is a crucial factor in shaping the behavior of the institution's members. TQM values will not be effectively internalized if they are only conveyed through formal rules or policies without concrete examples from leaders. From an Islamic perspective, exemplary behavior has great educational power, as the leader's behavior serves as a moral and ethical reference for all members of the institution.

A quality culture formed through effective leadership will be reflected in the institution's work habits, interaction patterns, and evaluation systems. A quality culture does not emerge instantly, but is built through a consistent and ongoing process. Research findings indicate that a quality culture in Islamic educational institutions implementing TQM is characterized by a shared commitment to quality learning, openness to evaluation, and a willingness to continuously learn and improve. This culture aligns with the Islamic value of *istiqamah*, which is consistency in carrying out good deeds despite facing various challenges.

Furthermore, a culture of quality also serves as an internal mechanism for maintaining the sustainability of TQM implementation. When quality values become part of the organizational culture, quality improvement efforts no longer rely solely on a specific leader but become the collective consciousness of all members of the institution. In this context, leadership acts as the initial driver, followed by the internalization of quality values within the institution's systems and culture. This is crucial to ensure that TQM implementation is not merely temporary or programmatic, but rather becomes an integral part of Islamic education management.

Thus, the roles of leadership and quality culture in implementing TQM in Islamic educational institutions are interrelated and mutually reinforcing. Visionary, participatory leadership based on Islamic values is the primary foundation for building a sustainable quality culture. A strong quality culture, in turn, encourages all members of the institution to commit to continuous quality improvement, thus



optimally achieving the goals of academically superior and value-based Islamic education.

### **Implications of TQM Implementation on the Quality and Competitiveness of Islamic Educational Institutions**

The integrated implementation of Total Quality Management (TQM) has significant implications for improving the quality and competitiveness of Islamic educational institutions. Research findings indicate that TQM functions not only as a managerial approach but also as a strategic framework capable of transforming the overall management system of Islamic education. By emphasizing continuous improvement, the involvement of all members of the institution, and an orientation toward stakeholder satisfaction, TQM encourages Islamic educational institutions to manage their education in a more systematic, planned, and quality-oriented manner (Bloom, 1956; Suhantoro, Syahrudin, Susanto, & Qomariyah, 2025).

One of the main implications of TQM implementation is the increased effectiveness of educational services, both in academic and non-academic aspects. The application of quality standards, regular evaluation, and data-driven decision-making enable Islamic educational institutions to identify service weaknesses and make targeted improvements. The learning process becomes more structured, relevant, and responsive to student needs. Furthermore, administrative services, infrastructure, and learning support systems have also improved in quality, creating a conducive and professional learning environment (Syahrudin & Roni, 2025).

The next implication is strengthening public trust in Islamic educational institutions. Research findings indicate that consistent implementation of TQM contributes to increased transparency and accountability in institutional management. Clarity of quality standards, openness in evaluation, and continuous improvement in service quality build a positive image of the institution in the eyes of the public. This trust serves as crucial social capital for the sustainability of Islamic educational institutions, especially amidst increasingly fierce competition with other educational institutions. Institutions trusted by the public tend to more easily gain support, whether in the form of participation, partnerships, or a sustainable student population (Sholikhah, 2022).

In terms of competitiveness, the implementation of TQM makes Islamic educational institutions more adaptive to changes and the demands of the times. In the context of globalization and technological development, educational institutions are required to quickly adapt to changes in curriculum, learning methods, and the needs of the workplace and society. The principle of continuous improvement in TQM encourages Islamic educational institutions to continuously innovate, both in

curriculum development, the use of educational technology, and improving the competence of human resources. Thus, institutions are not trapped in static management patterns but are able to move dynamically in response to developments in the external environment.

Another important implication is the creation of a more professional and accountable institutional management system without losing its Islamic identity. The research findings confirm that TQM can be implemented harmoniously with Islamic values, so that management professionalism does not conflict with the institution's religious principles. Instead, the implementation of TQM strengthens the internalization of Islamic values such as trustworthiness, responsibility, and justice in educational management practices. This demonstrates that quality and values are not mutually exclusive, but can complement each other in the development of Islamic educational institutions.

In the long term, the implementation of TQM has implications for the sustainability of Islamic educational institutions. The culture of quality formed through the application of TQM makes quality improvement an internal need of the institution, not merely an external demand. With an adaptive, professional, and values-based system, Islamic educational institutions have a strong foundation for survival and growth amidst the dynamics of social change. Therefore, TQM can be positioned as a strategic approach that not only improves quality and competitiveness but also maintains the existence and identity of Islamic educational institutions in a sustainable manner..

#### **4. CONCLUSION**

Based on the results of the study and discussion, it can be concluded that the implementation of Total Quality Management (TQM) is a relevant and effective strategic approach to improving the quality and competitiveness of Islamic educational institutions. The main principles of TQM, such as stakeholder satisfaction, continuous improvement, involvement of all members of the institution, visionary leadership, and data-driven decision-making, have been proven to have a strong alignment with the fundamental values of Islamic education. Values such as amanah (trust), ihsan (goodness), itqan (deliberation), deliberation (musyawarah), and responsibility serve as the normative foundation that strengthens the implementation of TQM in the context of Islamic education. This study shows that the success of TQM implementation is largely determined by the role of leadership and a culture of quality. Leadership that is based on Islamic values, is visionary, participatory, and provides an example, can encourage the formation of a

sustainable quality culture within the Islamic educational institution. A strong quality culture not only enhances the professionalism of institutional management but also fosters a collective commitment from all members of the institution to continuously improve the quality of education.

The implications of TQM implementation are evident in the increased effectiveness of educational services, strengthened public trust, and the increased adaptability of Islamic educational institutions to changes and modern demands. With more professional and accountable management, Islamic educational institutions are able to maintain their Islamic identity and values while simultaneously increasing institutional competitiveness and sustainability. Therefore, TQM can serve as an integrative and contextual management framework for the development of Islamic education oriented toward quality, relevance, and sustainability in the global era.

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