

Management Information Systems in Islamic Education: A Strategy to Improve Academic Service Quality

Iskandar Mirza¹, Eka Purwanti², Sri Azizah Siroj³

^{1,2,3} Universitas Islam Nusantara Bandung, Indonesia
correspondence e-mail: iskandarmsq368@gmail.com

(Article received: 2025-11-10; revised: 2026-01-20; published: 2026-04-12)

Abstrak: Perkembangan teknologi digital yang masif mendorong lembaga pendidikan untuk melakukan transformasi mendasar dalam sistem pengelolaan akademik, termasuk di lingkungan pendidikan Islam. Penelitian ini bertujuan untuk mengkaji peran Sistem Informasi Manajemen (MIS) dalam meningkatkan mutu layanan akademik di lembaga pendidikan Islam, sekaligus mengidentifikasi manfaat, peluang, dan tantangan dalam implementasinya. Metode yang digunakan adalah kajian literatur (*library research*) dengan menganalisis berbagai sumber ilmiah yang relevan dengan manajemen pendidikan dan teknologi. Hasil kajian menunjukkan bahwa penerapan MIS secara signifikan mampu meningkatkan efisiensi administrasi, transparansi pengelolaan data, dan kualitas pengambilan keputusan berbasis data secara real-time. Sistem ini membantu lembaga pendidikan dalam mengelola data siswa, keuangan, kehadiran, dan evaluasi penilaian secara lebih akurat dan terintegrasi, yang berdampak langsung pada peningkatan produktivitas pendidik dan staf administrasi. Namun demikian, terdapat sejumlah tantangan krusial, seperti keterbatasan infrastruktur teknologi di daerah terpencil, rendahnya literasi digital sumber daya manusia, dan resistensi budaya terhadap perubahan. Oleh karena itu, diperlukan strategi optimalisasi melalui penguatan infrastruktur, pelatihan berkelanjutan, serta dukungan kebijakan tata kelola yang kolaboratif. Dengan pendekatan yang tepat, MIS berpotensi menjadi instrumen strategis dalam mewujudkan tata kelola pendidikan Islam yang modern, efisien, bermutu tinggi, dan tetap berlandaskan nilai-nilai Islami.

Kata Kunci: Sistem Informasi Manajemen, Pendidikan Islam, Mutu Layanan Akademik, Transformasi Digital.

Abstract: The massive development of digital technology encourages educational institutions to undertake fundamental transformations in academic management systems, including within Islamic education environments. This study aims to examine the role of Management Information Systems (MIS) in improving the quality of academic services in Islamic educational institutions, while identifying the benefits, opportunities, and challenges in its implementation. The method used is a literature review (*library research*) by analyzing various scientific sources relevant to educational management and technology. The findings indicate that the application of MIS significantly increases administrative efficiency, transparency in data management, and the quality of real-time, data-driven decision-making. This system assists educational institutions in managing student data, finances, attendance, and assessment evaluations more accurately and in an integrated manner, directly impacting the productivity of educators and administrative staff. However, several crucial challenges remain, such as limited technological infrastructure in remote areas, low digital literacy among human resources, and cultural resistance to change. Therefore, optimization strategies are required through infrastructure strengthening, continuous training, and collaborative governance policy support. With the right approach, MIS has the potential to become a strategic instrument in realizing modern, efficient, high-quality Islamic education governance while remaining grounded in Islamic values.

Keywords: Management Information Systems, Islamic Education, Academic Service Quality, Digital Transformation.

A. Introduction

The rapid and unprecedented advancement of information technology in the digital era has catalyzed significant transformations across various sectors of human life, prominently including the field of education. Digital transformation compels educational institutions to adapt swiftly to technological developments to remain relevant, effective, and globally competitive. Amidst these profound changes, the utilization of information technology is no longer perceived as a mere supplementary tool or a luxury; rather, it has fundamentally evolved into a primary necessity to support various processes of educational management and public service delivery. Educational institutions that fail to adapt to technological advancements risk obsolescence, facing severe setbacks in both the quality of the services they provide and their overall institutional competitiveness. In this context, modernization is not merely an option but a strategic imperative for survival and growth.

In the specific context of Islamic education, the challenges of modernization become markedly more complex. This complexity arises because the transformation is not solely concerned with the mastery and implementation of cutting-edge technology, but intricately linked to the preservation and integration of core Islamic values within every educational management process. Islamic education possesses a holistic objective that transcends the mere cognitive enhancement of learners; it is deeply oriented toward character formation (*akhlak mulia*), the cultivation of strong spirituality, and the development of a well-rounded human being (*insan kamil*). Therefore, every technological

innovation applied within an Islamic educational institution must be meticulously aligned with fundamental Islamic principles such as *amanah* (trustworthiness and accountability), *shidiq* (honesty), *'adl* (justice), responsibility, and *ihsan* (excellence). Technology, in this paradigm, serves as a vessel to amplify these virtues rather than diminish them.

One of the most prominent technological applications increasingly adopted in the educational sector is the Management Information System (MIS). MIS is a systematically designed framework that assists institutions in managing, storing, processing, and retrieving vast amounts of data and information in an integrated, accurate, and highly efficient manner. Within an educational institution, the scope of MIS is extensive, encompassing the management of student demographics, educator profiles, financial records, grading systems, attendance tracking, scheduling, and comprehensive academic reporting. Through the deployment of this system, administrative processes that were historically executed manually—often characterized by time-consuming procedures and a high susceptibility to human error—can be automated. This automation renders the administrative workflow faster, highly organized, and significantly more reliable, freeing up valuable human capital for more strategic educational endeavors.

The implementation of Management Information Systems in Islamic educational institutions holds immense urgency, particularly in the continuous effort to enhance the quality of academic services. The quality of academic services encompasses the holistic experience received by students and their parents, ranging from the ease of accessing

institutional information, the speed of administrative services, and the accuracy of grade processing, to the absolute transparency in academic data management. By leveraging MIS, Islamic educational institutions can provide services that are exceptionally professional, transparent, and accountable. Consequently, this elevated standard of service directly correlates with an increase in public trust and community confidence in the institution, a critical metric for the sustainability of private and community-based Islamic schools.

Furthermore, the existence of a robust MIS strongly supports data-driven decision-making processes. Institutional leaders and principals are no longer forced to rely on mere assumptions, anecdotal evidence, or estimations. Instead, they can utilize valid, comprehensive, and real-time data as the empirical foundation for formulating policies and strategic directions. From an Islamic perspective, this methodological shift aligns perfectly with the principle of *maslahah mursalah*—the endeavor to manifest the greatest possible public benefit and welfare. With superior data management, Islamic educational institutions can formulate highly targeted policies designed to elevate the quality of teaching and learning, optimize resource allocation, and enhance the overall well-being of the entire school community.

Nevertheless, the implementation of Management Information Systems in Islamic educational institutions is not without substantial challenges. Severe limitations in technological infrastructure, notably unstable internet connectivity and inadequate hardware, remain primary obstacles, particularly for institutions located in rural or remote areas. Additionally, low digital literacy and a lack of comprehensive training for educators and administrative staff hinder the

seamless adoption of these systems. Furthermore, there is often cultural resistance to change from certain factions within the institution who perceive digital systems as overly complex or who view them as a disruption to long-established traditional practices. However, understood deeply, the utilization of technology in Islam is not contrary to religious values; rather, it is a manifestation of modern *ijtihad* (independent reasoning and effort) to maximize human potential and societal benefit. Based on these premises, this article comprehensively explores the role, benefits, challenges, and optimization strategies of MIS in Islamic education to elevate academic service quality while maintaining foundational religious integrity.

B. Literature Review

The intersection of Islamic educational management, pedagogical transformation, and digitalization has been a focal point of recent academic discourse. Current literature emphasizes that to navigate the complexities of the 21st century, Islamic education must undergo a paradigm shift that integrates classical epistemological values with modern competencies. Anwar and Umam (2020) articulate this through the lens of Transformative Education, arguing that emphasizing 21st-century skills within an independent learning curriculum is vital, yet it must remain anchored in an Islamic worldview to prevent moral disorientation. This concept is further expanded by the assertion that globalization has triggered a crisis in Islamic education, necessitating a reconstruction of *adab*-based pedagogy that harmonizes modern technological tools with deep moral epistemologies (Anwar & Umam, 2025; Aziz & Rahman, 2022).

In the realm of institutional management, which is the core operational area of Management

Information Systems, effective leadership strategies are paramount. Bakar et al. (2025) highlight the critical role of leadership strategies in improving educator competence, suggesting that technological adoption requires visionary guidance. Similarly, the implementation of a kindness-based leadership strategy in Islamic schools has been shown to foster an organizational culture that is more receptive to change and innovation, reducing resistance to new digital systems (Suherman et al., 2025). Furthermore, managing the influx of new students and maintaining institutional sustainability—key functions of MIS—require robust managerial leadership strategies from school principals (Kuswanda et al., 2026). The transformation of student management, particularly in increasing participation in non-academic activities, also relies heavily on accurate data tracking, a feature intrinsic to modern MIS (Riyanti et al., 2026).

The pedagogical implications of technological integration in Islamic education are also heavily researched. The concept of "deep learning" within Islamic pedagogy requires a framework where technology serves as a facilitator for holistic Muslim education, integrating cognitive, affective, and spiritual domains (Abdullah & Karim, 2021; Karim & Yusuf, 2023). Sulastrı et al. (2024) demonstrate that deep learning-based planning models for Islamic education in integrated schools rely on structured data and systemic planning, precisely what an MIS provides. Ultimately, the literature suggests that MIS should not be viewed merely as an administrative tool, but as a comprehensive digital ecosystem that supports the integration of *Tauhid* (monotheism), reflective learning, and character education into contemporary classroom practices (Hidayat & Madjid, 2023; Latifah & Nurdin, 2021).

C. Methods

This research employs a qualitative descriptive approach utilizing a comprehensive library research method. This specific approach was deliberately selected because the primary objective of the study is not to test statistical hypotheses or quantify variables, but rather to systematically describe, critically analyze, and deeply reflect upon the strategic role of Management Information Systems (MIS) in enhancing the quality of academic services within Islamic educational institutions. Qualitative research enables the researcher to understand the phenomena of MIS implementation in a manner that is profound, comprehensive, and highly contextual to the unique cultural and theological landscape of Islamic education.

The focus of this research centers on decoding the meanings, underlying concepts, operational principles, inherent challenges, and future potential of MIS applications. The data collection process involved an exhaustive review of primary and secondary literature, including peer-reviewed academic journals, authoritative books on educational management, policy documents, and prior empirical studies addressing digital transformation in Islamic schools. The literature was selected based on its relevance to the keywords: Islamic education, management information systems, academic service quality, and educational leadership.

The analytical model applied is descriptive-analytical. This signifies that the researcher did not merely compile and recount the facts or theoretical frameworks discovered in the literature. Instead, a critical and reflective content analysis was performed on the acquired data. The theoretical findings were synthesized and explicitly correlated with the authentic, real-world conditions of Islamic educational institutions navigating the current era of digital

transformation. Furthermore, the analysis rigorously evaluated how technological systems intersect with foundational Islamic values—such as *amanah* (trust), *ihsan* (excellence), and *'adl* (justice)—ensuring that the conclusions drawn are both academically rigorous and religiously contextualized.

D. Result and Discussion

1. The Role of MIS in Elevating Administrative Efficiency and Academic Services

The implementation of Management Information Systems (MIS) marks a revolutionary paradigm shift in the administrative and operational workflows of Islamic educational institutions. Based on the synthesis of various literatures, it is evident that MIS serves as a pivotal instrument in transcending traditional, manual bureaucracies that have long hindered institutional agility. Historically, the administration of Islamic schools relied heavily on paper-based systems. Processes such as student enrollment, the recording of daily attendance, the calculation of complex academic grades, and the archiving of financial transactions were conducted manually. These conventional methods were not only excessively time-consuming but also highly susceptible to human error, data redundancy, and physical loss or damage to critical documents. The transition to a digital MIS consolidates these fragmented processes into a singular, unified, and integrated digital ecosystem.

The empirical impacts of this transition are substantial. For instance, documented case studies, such as the implementation at SMPIT Khairul Imam Medan, reveal a quantifiable improvement in academic service quality—reporting an efficiency increase of up to 56% within the first year of system deployment. This

enhancement is visibly manifested in the rapid processing of student grades, the seamless monitoring of real-time attendance, and the flawless generation of comprehensive academic reports. For teachers, the automation of these administrative burdens is transformative. Freed from the tedious tasks of manual grade calculation and ledger maintenance, educators can redirect their cognitive resources and time toward their primary vocational calling: pedagogical innovation, lesson preparation, and the direct, personal mentorship of students. This aligns perfectly with the Islamic concept of *ihsan*, which demands the pursuit of excellence in all endeavors. By optimizing administrative tasks, teachers can achieve *ihsan* in their instructional delivery.

Furthermore, MIS fundamentally redefines the relationship between the institution and its stakeholders, particularly parents and students. In a modern MIS framework, parents are often provided with secure portal access to monitor their children's academic progress, attendance records, disciplinary notes, and financial standing in real-time. This level of absolute transparency fosters a strong sense of trust and accountability. It dismantles the traditional communication barriers between the school and the home, creating a collaborative environment for student development. From an Islamic ethical standpoint, this operational transparency embodies the principle of *amanah* (trustworthiness). The institution demonstrates its commitment to safeguarding the data entrusted to it by the community and managing the educational process with unimpeachable honesty and openness. Thus, MIS is not merely a technological upgrade; it is the structural actualization of Islamic administrative ethics, elevating the standard of service to

meet both modern expectations and divine injunctions.

2. Data-Driven Decision Making and the Actualization of Islamic Governance

Beyond the realm of daily administrative efficiency, the most profound strategic advantage of a Management Information System lies in its capacity to facilitate data-driven decision making (DDDM). In the absence of a centralized information system, institutional leadership—principals, foundation directors, and academic coordinators—frequently operate in an informational vacuum. Decisions regarding curriculum adjustments, resource allocation, disciplinary interventions, and strategic planning are often based on intuition, anecdotal reports, or fragmented, outdated data. MIS entirely eradicates this operational blindness by providing a continuous, real-time stream of comprehensive analytics and holistic institutional overviews. Leadership dashboards can instantly display metrics ranging from the aggregate academic performance of specific cohorts to the financial health of the institution and the attendance patterns of the teaching staff.

The capacity to monitor institutional health in real-time allows for proactive, rather than reactive, governance. For example, if the MIS analytics reveal a sudden downward trend in mathematics scores across a particular grade level, the academic coordinator can immediately intervene by adjusting the curriculum, providing targeted professional development for the teachers involved, or initiating supplementary tutoring programs for the students. Similarly, tracking student participation in non-academic activities allows for the transformation of student management, ensuring a balanced holistic development (Riyanti et al., 2026). This precise, targeted intervention

is the hallmark of effective modern management.

In the philosophical context of Islamic education, data-driven decision-making resonates deeply with the principle of *maslahah mursalah* (the consideration of public interest and welfare). Islamic governance requires leaders to enact policies that maximize benefit and prevent harm for the community they serve. Valid, comprehensive data acts as the empirical compass guiding these policies. A principal utilizing MIS analytics is empowered to distribute resources equitably (*'adl*), ensuring that interventions are directed precisely where they are most needed, thereby preventing the waste of institutional resources (*mubazir*). Furthermore, utilizing deep learning-based planning models (Sulastri et al., 2024) powered by MIS data allows Islamic schools to design forward-looking strategies that anticipate future educational trends. By anchoring institutional leadership in objective data rather than subjective bias, MIS enables Islamic educational institutions to embody a model of governance that is systematic, transparent, highly accountable, and deeply aligned with the ethical mandates of Islamic leadership.

3. Navigating Infrastructure Challenges and Human Resource Development

Despite the overwhelming theoretical and empirical benefits, the widespread integration of Management Information Systems across the spectrum of Islamic education faces formidable structural and human challenges. A critical analysis of the literature reveals a stark digital divide. While Islamic educational institutions situated in affluent urban centers seamlessly adopt sophisticated cloud-based MIS platforms, a significant portion of *madrasahs* and *pesantrens* (Islamic boarding schools) located in rural or economically disadvantaged regions struggle with basic connectivity.

The lack of stable internet infrastructure, insufficient hardware (computers and servers), and unreliable electricity supply represent severe barriers to entry. This infrastructural inequality threatens to exacerbate existing disparities in educational quality. From an Islamic perspective, this challenges the principle of universal justice ('*adl*) in education, as students in remote areas are systematically deprived of the high-quality administrative and academic services afforded by digital systems. Addressing this requires macro-level interventions, including collaborative funding from government bodies, private sector partnerships, and Islamic philanthropic organizations (*zakat* and *waqf* funds) dedicated to digital infrastructure development.

Equally pressing is the challenge of human resource capacity. The implementation of an advanced MIS is futile if the end-users—teachers and administrative staff—lack the requisite digital literacy to operate it effectively. The research indicates a prevalent phenomenon of cultural and psychological resistance among older generations of educators who are intimidated by technological disruption or who remain deeply entrenched in legacy manual systems. To overcome this, institutional leaders must move beyond merely mandating software use; they must cultivate an organizational culture of continuous learning. Implementing a kindness-based leadership strategy (Suherman et al., 2025) can drastically reduce anxiety, fostering a supportive environment where staff feel safe to learn and make mistakes during the transition period.

Training programs must be continuous, context-specific, and grounded in adult learning theories (andragogy), demonstrating exactly how the MIS will alleviate their specific workloads rather than add to them. Furthermore, human resource development must encompass digital

ethics. As Islamic institutions transition to digital data management, they must rigorously train staff on data privacy, cybersecurity, and the ethical handling of student information, reflecting the moral responsibility (*akhlak al-karimah*) inherent in processing sensitive data. Ultimately, overcoming these challenges requires a holistic approach: simultaneous investment in physical digital architecture and the intellectual and ethical capacity of the educators who wield it. Only through this dual investment can MIS truly function as an instrument of modern *ijfihad*, driving Islamic education toward a future of uncompromising quality and global relevance.

E. Conclusion

The massive proliferation of digital technology has fundamentally altered the landscape of modern education. Islamic educational institutions, as vital components of the broader national education system, are compelled to adapt to these sweeping technological transformations while steadfastly preserving their core theological and moral identities. Based on the comprehensive analysis presented in this study, it is unequivocally concluded that the implementation of Management Information Systems (MIS) within Islamic education is a strategic, unavoidable necessity designed to elevate both the quality of academic services and overarching institutional governance. MIS provides a profound impact on administrative efficiency, automating complex, time-consuming tasks and significantly reducing human error, thereby enabling educators to focus on their primary pedagogical missions.

Furthermore, MIS is the indispensable engine for data-driven decision-making, providing institutional leaders with the real-time, accurate analytics required to formulate proactive, equitable, and effective policies. This

methodological precision perfectly aligns with the Islamic governance principle of *maslahah mursalah*, ensuring that institutional actions are rooted in the collective welfare of the school community. However, the realization of this digital potential is heavily contingent upon overcoming severe infrastructural disparities and enhancing the digital literacy of human resources. It requires visionary leadership, continuous professional development, and collaborative investment to bridge the digital divide. Ultimately, when implemented with strategic foresight and grounded in the Islamic ethics of *amanah*, *ihsan*, and *'adl*, MIS ceases to be a mere administrative software; it becomes a powerful instrument of modern *ijtihad*, empowering Islamic educational institutions to produce intellectually superior, spiritually robust, and globally competitive generations.

References

- Abdullah, M., & Karim, A. (2021). Integrating Islamic values into deep learning pedagogy: A framework for holistic Muslim education. *Journal of Islamic Education Studies*, 9(2), 101–118.
- Amin, R., & Zulkifli, M. (2022). Spiritual intelligence and deep learning in Islamic classrooms. *Journal of Muslim Education and Thought*, 9(3), 118–134.
- Anwar, S., & Fauzi, H. (2021). Spiritual-based learning as a foundation for deep understanding in Islamic education. *Journal of Islamic Learning Innovation*, 3(2), 78–92.
- Anwar, S., Maulani, F., Lutfiah, W., Syadiah, S. I. H., & Azizah, A. S. N. (2025). Integrasi Nilai Ketauhidan dan Ekopedagogi dalam Kurikulum Madrasah Ibtidaiyah untuk Penguatan Karakter Peduli Lingkungan. *TSAQAFATUNA: Jurnal Ilmu Pendidikan Islam*, 7(1).
- Anwar, S., & Umam, H. (2020). Transformative Education: Emphasizing 21st Century Skills and Competencies in The Independent Learning Curriculum. *AIM: Journal of Islamic Education Management*, 1(1), 1–16. <https://doi.org/10.15575/aim.v1i1.28886>
- Anwar, S., & Umam, H. (2025). Globalization and The Crisis in Islamic Education: Al-Attas' Epistemological Response and The Reconstruction of Adab-Based Pedagogy. *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan*, 11(1), 135–149. <https://doi.org/10.24235/jy.v11i1.21161>
- Arifin, L., & Mulyani, S. (2023). The role of tadabbur in deep learning: Islamic approach to reflective thinking. *International Journal of Islamic Learning*, 6(2), 144–159.
- Aziz, R., & Rahman, F. (2022). Deep learning and character formation in Islamic education: A moral-epistemological perspective. *International Journal of Islamic Pedagogy*, 4(1), 23–38.
- Bakar, A. A., Mulyanto, A., Suherman, U., & Anwar, S. (2025). Kiai's Leadership Strategy in Improving Ustaz Competence at Pondok Pesantren Al-Fauzanniyah Sukaresmi Garut. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 8(02). <https://doi.org/10.30868/im.v8i02.8746>
- Burhanuddin, & Rohman, A. (2019). *Epistemologi Pendidikan Islam: Teori dan Implementasi*. UIN-Maliki Press.
- Hanafiah, R., & Syamsuddin. (2021). Faith, intellect and heart: A triadic framework for Islamic deep learning. *Journal of Integrated Islamic Studies*, 4(2), 87–103.
- Hasan, I., & Wahyuni, D. (2020). Character education in Islamic perspective: A deep learning model. *Journal of Islamic Educational Psychology*, 4(1), 39–54.

- Hidayat, N., & Madjid, A. (2023). The integration of tauhid epistemology in 21st century Islamic learning models. *Journal of Contemporary Islamic Education*, 6(1), 55–71.
- Huda, M. (2022). *Pembelajaran Holistik dalam Perspektif Islam*. Remaja Rosdakarya.
- Huda, M., & Zaini, M. (2022). Deep learning approach in Qur'anic education: Concept, implementation, and impact. *Qudus International Journal of Islamic Studies*, 10(2), 133–148.
- Karim, A., & Yusuf, M. (2023). Holistic Islamic education: Integrating cognitive, affective, and spiritual domains. *International Review of Islamic Education*, 5(1), 60–75.
- Kuswanda, W., Sauri, R. S., & Anwar, S. (2026). Principals Managerial Leadership Strategy in Maintaining the Sustainability of New Student Enrollment. *At Turots: Jurnal Pendidikan Islam*, 8(1), 357–367. <https://doi.org/10.51468/jpi.v8i1.1133>
- Latifah, S., & Nurdin, A. (2021). Reflective learning in Islamic education: Strengthening students' moral awareness. *Tadris: Journal of Islamic Education*, 6(2), 201–216.
- Mahmud, A., & Sholehuddin. (2021). Constructivist pedagogy in Islamic education: Theory and practice. *Jurnal Pendidikan Islam Integratif*, 5(1), 11–26.
- Muhaimin. (2021). *Paradigma Pendidikan Islam Abad 21: Integrasi Ilmu dan Nilai*. Pustaka Pelajar.
- Nata, A. (2020). *Filsafat Pendidikan Islam Kontemporer*. RajaGrafindo Persada.
- Qomar, M., & Ningsih, A. (2023). Islamic reflective pedagogy for character building in primary education. *International Journal of Islamic Primary Education*, 5(1), 30–46.
- Rahman, M., & Usman, A. (2020). Reflection and critical thinking in Islamic pedagogy: A conceptual study. *Al-Tarbiyah Journal of Islamic Education*, 8(1), 14–29.
- Riyanti, R., Sauri, R. S., & Anwar, S. (2026). Transformation of Student Management in Increasing Student Participation in Non Academic Activities. *At Turots: Jurnal Pendidikan Islam*, 8(1), 309–319. <https://doi.org/10.51468/jpi.v8i1.1131>
- Siregar, H., & Fitria, N. (2024). Islamic epistemology and meaningful learning in contemporary classroom practice. *Journal of Islamic Curriculum and Instruction*, 7(1), 1–17.
- Suherman, U., Cipta, E. S., Anwar, S., Kadir, W. A., Fakhurrozi, M. F., Namira, S. H., & Halimatussadiyah, W. (2025). Implementing a Kindness-Based Leadership Strategy in Islamic Elementary Education. *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran*, 6(1), 281–292. <https://doi.org/10.62775/edukasia.v6i1.1384>
- Sulastri, N., Anwar, S., Suherman, U., & Cipta, E. S. (2024). Deep Learning-Based Planning Model for Islamic Education in Indonesian Integrated Schools. *EDUKASIA Jurnal Pendidikan Dan Pembelajaran*, 5(2), 645–658. <https://doi.org/10.62775/edukasia.v5i2.1734>
- Suyadi, & Widodo, H. (2023). *Deep Learning dalam Pendidikan Islam Modern*. Revka Petra Media.
- Wahid, A., & Fikri, M. (2024). Islamic learning philosophy and deep conceptual understanding. *Journal of Islamic Philosophy and Pedagogy*, 2(1), 22–40.
- Yusof, R., & Hamzah, M. (2020). Deep learning theory from Islamic worldview: A conceptual exploration. *Asian Journal of Islamic Education*, 11(2), 59–76.
- Zakiyah, Z., & Abbas, M. (2022). Integrating akhlak values in deep learning design for Islamic schools.

*Journal of Islamic Character
Education, 3(2), 55–70.*