

ANALYSIS OF ISLAMIC EDUCATION MANAGEMENT MODELS IN THE DIGITAL ERA

ANALISIS MODEL MANAJEMEN PENDIDIKAN ISLAM DI ERA DIGITAL

Bahrul Ulum, Institut Agama Islam YPBWI, Surabaya, bahrulgms4241@gmail.com

Nanang Noer Patria, STAI Luqmanul Hakim Surabaya

Alwi Alatas, International Islamic University Malaysia

Abstract

Keywords:

Islamic education,
management models,
digital era, digital
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educational leadership,
hybrid learning,
educational technology.

This study explores the transformation of Islamic education management in response to the rapid digitalization of contemporary society. It analyzes various management models adopted by Islamic educational institutions and evaluates their adaptability, efficiency, and relevance in the digital era. The research employs a qualitative methodology, combining literature review, case studies, and expert interviews to identify key trends, challenges, and innovations. Findings reveal a dynamic shift toward hybrid management systems that integrate traditional Islamic values with modern digital tools, such as Learning Management Systems (LMS), online administrative platforms, and data-driven decision-making processes. The article concludes that optimizing Islamic education management in the digital era requires adaptive leadership, investment in technology, and policies that promote both Islamic values and digital competencies. Recommendations include ongoing training programs for educators, infrastructure enhancement, and the development of e-governance systems tailored to the unique ethos of Islamic education.

Abstrak

Kata kunci:

Pendidikan Islam,
model manajemen, era
digital, transformasi
digital, kepemimpinan
pendidikan,
pembelajaran hibrida,
teknologi pendidikan.

Studi ini mengeksplorasi transformasi manajemen pendidikan Islam dalam menanggapi digitalisasi masyarakat kontemporer yang pesat. Studi ini menganalisis berbagai model manajemen yang diadopsi oleh lembaga pendidikan Islam dan mengevaluasi kemampuan adaptasi, efisiensi, dan relevansinya di era digital. Penelitian ini menggunakan metodologi kualitatif yang menggabungkan tinjauan pustaka, studi kasus, dan wawancara pakar untuk mengidentifikasi tren, tantangan, dan inovasi utama. Temuan penelitian menunjukkan adanya pergeseran dinamis menuju sistem manajemen hibrida yang mengintegrasikan nilai-nilai Islam tradisional dengan perangkat digital modern, seperti Sistem Manajemen Pembelajaran (LMS), platform administrasi daring, dan proses pengambilan keputusan berbasis data. Artikel ini menyimpulkan bahwa mengoptimalkan manajemen pendidikan Islam di era digital membutuhkan kepemimpinan yang adaptif, investasi dalam teknologi, dan kebijakan yang mempromosikan nilai-nilai Islam dan kompetensi digital. Rekomendasi yang diberikan meliputi program pelatihan berkelanjutan bagi para pendidik, peningkatan infrastruktur, dan pengembangan sistem e-governance yang disesuaikan dengan etos unik pendidikan Islam.

A. INTRODUCTION

The rapid evolution of digital technology is reshaping all aspects of education, including Islamic education. As society transitions into the digital era, the management of Islamic educational institutions must adapt proactively – embracing innovation and designing new models that ensure learning remains effective, relevant, and rooted in Islamic values. Not only limited to changes in teaching methods but also encompassing substantial aspects in building a generation of Muslims who are not only superior in religious knowledge but also able to compete in an increasingly digitalized era.¹

Historically, Islamic education has served as a cornerstone for nurturing moral integrity and intellectual excellence within Muslim communities. Through centuries, it has produced scholars, leaders, and reformers who shaped civilization.

However, the ongoing digital revolution poses both a challenge and an opportunity. The emergence of new digital tools, virtual learning platforms, and global information networks has significantly altered the landscape of education – demanding a reevaluation of how Islamic institutions operate and deliver knowledge.

Traditional management models, while deeply rooted in heritage and practice, may fall short in addressing the needs of today's digitally native learners. These students require dynamic, interactive, and tech-integrated learning experiences that are accessible, personalized, and responsive. Likewise, educators are increasingly leveraging technology to enhance pedagogy, demanding institutional flexibility and infrastructural support.

Conventional management models, often hierarchical and centered on face-to-face instruction, may no longer suffice in meeting the expectations of today's digitally native learners, tech-savvy educators, and increasingly globalized knowledge networks. Learners now seek interactive, personalized, and accessible modes of learning, while educators are equipped with innovative technologies that redefine teaching and engagement.

In response, a new paradigm of Islamic education management is emerging one that is agile, data-informed, collaborative, and mission-driven. It emphasizes strategic use of digital platforms for curriculum delivery, administrative efficiency, and community engagement. It also incorporates values-based leadership that balances technological advancement with spiritual depth and ethical responsibility.

To remain relevant, Islamic education management must integrate technology strategically, balancing time-honored values with modern pedagogical approaches. This involves rethinking curricula, embracing hybrid or fully digital learning environments, enhancing teacher training to include digital competencies, and fostering collaboration through online communities.

¹ Ciarli, T., Kenney, M., Massini, S., & Piscitello, L. (2021). Digital technologies, innovation, and skills: Emerging trajectories and challenges. *Research Policy*, 50(7), 104289.

At the same time, various initiatives have emerged to support this integration, including the digitization of teaching materials, the use of artificial intelligence, and data-based learning models that enable more adaptive and contextualized learning experiences.²

Ultimately, the digital era offers a transformative potential for Islamic education to expand its reach, enrich its content, and empower learners to navigate the complexities of the contemporary world while remaining firmly rooted in Islamic principles. This evolution calls for visionary leadership, openness to change, and a steadfast commitment to nurturing minds and hearts through education that is both timeless and timely. The greatest challenge is using technology in a manner consistent with Islamic values, without allowing it to undermine the identity or message. Reconciling the constant with the variable is the key to future renaissance: where ethics, tolerance, and the love of learning remain essential components, and technology becomes a means to maximize the positive impact of Islamic education in establishing a more aware and tolerant global society.

Thus, the future of Islamic education lies not in abandoning tradition, but in harmonizing timeless principles with the transformative power of technology. By embracing innovative management models, Islamic educational institutions can remain influential in shaping minds and hearts for generations to come.

B. RESEARCH METHOD

This study employs a qualitative research approach with a descriptive-analytical method. The qualitative approach is chosen to explore deeply how Islamic education management adapts to the digital era, focusing on models, strategies, and leadership practices. The descriptive-analytical method enables systematic description, interpretation, and evaluation of phenomena related to digital transformation in Islamic educational institutions. Qualitative analysis allows for a comprehensive understanding of managerial dynamics, technological integration, and Islamic values in education, which cannot be fully captured by quantitative data alone. This research is library-based (literature study) combined with field validation (case studies).

Literature study involves examining books, journals, conference papers, and official reports related to Islamic education management, digital transformation, and educational leadership. Field validation (if included) uses selected Islamic educational institutions (such as pesantren, madrasah, or Islamic universities) as case studies to observe how digital management practices are implemented.

² Gkrimpizi, T., Peristeras, V., & Magnisalis, I. (2023). Classification of barriers to digital transformation in higher education institutions: Systematic literature review. *Education Sciences*, 13(7), 746.

C. THEORETICAL FRAMEWORK

Management in Islamic education is fundamentally grounded in the principles of Shura (consultation), Adl (justice), and Amanah (trust), which together ensure a holistic, ethical, and community-focused approach to leadership and administration.

Shura (consultation) requires decisions to be made through dialogue and collective input. The Quran commands believers to determine affairs through mutual consultation³, fostering participative governance and transparency in educational management. The second reference in establishing Shura is the Sunnah of the Prophet, may God bless him and grant him peace. The Chosen Prophet, may God bless him and grant him peace, established Shura as a system, a method, and a practical Sunnah. He was a role model and example in this, so much so that his companions said about him, on the tongue of Abu Hurairah, "I have never seen anyone who consulted his companions more than the Prophet, may God bless him and grant him peace"⁴. And on the authority of Ibn Abbas, he said: When the verse "and consult them" was revealed, the Messenger of God, may God bless him and grant him peace, said: "Indeed, God and His Messenger are independent of it, but God made it a mercy for my nation. Whoever consults among them will not be without guidance, and whoever abandons it will not be without error"⁵. This principle promotes collective wisdom, inclusivity, and accountability, reflecting modern participatory decision-making that enhances trust and cooperation among stakeholders. Syura (consultation) is implemented through joint deliberations in preparing the RAPBS.⁶

Adl (Justice) signifies fairness and balance in administration, ensuring equitable treatment and unbiased decision-making. Justice is central to Islamic teachings, commanding leaders to act fairly in resource allocation, performance evaluation, and conflict resolution. This is clearly demonstrated in many verses of the Holy Quran and the sayings of the Prophet Muhammad (peace and blessings be upon him), where God has imposed justice and the implementation of it on everyone without exception, and commanded the Prophet to be just in his judgments among people. God Almighty says: "Therefore, call [to God] and stand firm as you have been commanded, and do not follow their inclinations and say, 'I believe in what God has revealed... and I have been commanded to judge justly between you.'" [Ash-Shura: 15], and God Almighty says: "And when you judge between people, judge with justice." [An-Nisa': 58]. The Prophet (peace and blessings be upon him) said, "When you judge, be just."⁷ He also said, "Do you intercede in any of God's prescribed punishments?"⁸ This indicates the

³ Quran 42:38

⁴ Tirmidzi, 1/320, Baihaqi Sunan Kubrah, 7/4645.

⁵ ([4]) It was narrated by Ibn Al-Arabi and Al-Bayhaqi in Shu'ab Al-Iman with a sound chain of transmission, and by Al-Alusi in Ruh Al-Ma'ani, 4/94.

⁶ Mesiono, M., Suswanto, S., Lubis, R. R., & Haidir, H. (2021). Manajemen pembiayaan pendidikan dalam meningkatkan mutu pendidikan di Madrasah Aliyah Imam Muslim Serdang Bedagai. ... : *Jurnal Agama Dan Pendidikan Islam*.

⁷ Imam Al-Tabarani, Al-Mu'jam al-Awsat, Dar al-Haramian, Cairo, 6/40

⁸ Imam Muslim, Sahih Muslim, Dar Ihya Turath, Beirut, 3/1315

prohibition of injustice and the need for fairness, even in the harshest of judgments. This principle underscores ethical governance and organizational harmony, which are crucial for maintaining trust and legitimacy in educational institutions. Justice is demonstrated in the proper distribution of BOS funds for priority student programs.⁹

Amanah (Trust) denotes the responsibility entrusted to leaders and educators to act with integrity and accountability. It is one of the pillars of Islamic morality and is closely linked to faith. Islam has made honesty a sign of sincere faith, and betrayal a sign of hypocrisy, as the Prophet Muhammad (peace and blessings be upon him) said: "He who has no trustworthiness has no faith, and he who does not keep his covenant has no religion."¹⁰ It obligates those in leadership and administrative positions to safeguard resources, act honestly, and be accountable not only to the community but ultimately to Allah. This trust is both a moral and spiritual mandate, emphasizing ethical stewardship of the educational institution's affairs and finances. Amanah (trust) and accountability are reflected in the budget reporting system to the foundation and school committee.¹¹

In practice, Islamic educational institutions are expected to operationalize these values through transparent budgeting and reporting systems, equitable distribution of funding, and participatory planning processes. Equal emphasis should be placed on character formation alongside academic achievement, with the aim of nurturing students who embody strong Islamic ethics and integrity.

Overall, the management of Islamic education must integrate these core values to ensure a governance system that is not only effective administratively but also deeply ethical, spiritually grounded, and community-centered. These principles guide decision-making, leadership styles, and the relationship between administrators, teachers, students, and parents, and with the introduction of digital tools, they are being reinterpreted and re-applied in novel ways. To analyze this evolving practice, the study employs a hybrid theoretical framework combining Islamic educational philosophy with modern management theories such as:

D. KEY CONCEPTS IN EDUCATIONAL MANAGEMENT ACCORDING ISLAMIC PERSPECTIVE

1. Transformational Leadership Theory

Transformational Leadership Theory is one of the most influential leadership models in organizational behavior and management. It was first introduced by James MacGregor Burns in 1978 and later expanded by Bernard M. Bass in the

⁹ Ismail, F., & Sumaila, N. (2020). Implementasi Manajemen Pembiayaan dalam Pengelolaan Dana Bantuan Operasional Sekolah (BOS) di Madrasah Aliyah Negeri 1 Bitung, Sulawesi Utara. ... : *Jurnal Manajemen Pendidikan Islam*. Retrieved from <https://ejournal.uin-suka.ac.id/tarbiyah/manageria/article/view/2908>

¹⁰ Ibnu Hibban, Sahih Ibnu Hibban, Mua'sasah, Beirut, 1988, 1/423

¹¹ Muttaqin, M. Z., Ratnaningsi, S., & Purwanto, I. (2023). Manajemen Pembiayaan Pendidikan Dalam Meningkatkan Mutu Pendidikan Di MTS Ummul Quro Al-Islami Bogor. *Tadbir Muwahhid*. Retrieved from <https://ojs.unida.ac.id/JTM/article/view/9478>

1980s.

Transformational leaders are visionaries who engage with followers' higher-level needs and inspire them to deliver extraordinary outcomes for their organizations. Democracy was at the core of Burns' conception of transformational leadership: voters selected their leaders and voted them out if they failed to deliver on their visions.¹²

The theory emphasizes how leaders can inspire, motivate, and transform followers to achieve exceptional outcomes and, in the process, develop their own leadership capacity. Transformational leadership focuses on creating significant change in individuals and organizations. It goes beyond transactional leadership (which is based on exchanges and rewards) by appealing to higher ideals, moral values, and intrinsic motivation. Transformational leaders foster trust, respect, and admiration, and they encourage followers to transcend self-interest for the sake of the team or organization.

Transformational leadership is not a foreign concept to Islam. Rather, it is embedded deeply within the Prophetic model and Islamic principles of leadership. Research demonstrates that Prophet Muhammad (PBUH) exemplified transformational leadership by articulating a clear and inspiring vision of the future, motivating his followers to achieve greatness, and fostering community and mutual assistance. His leadership combined visionary qualities with servant leadership traits, emphasizing service to others, humility, and meeting the needs of the community (such as the organization or society he led).¹³

Transformational Leadership Theory in education is a leadership philosophy centered on inspiring, motivating, and empowering all members of a school community—teachers, students, and staff—to reach their full potential and work collaboratively toward a shared vision. This approach contrasts with traditional top-down leadership by emphasizing trust, integrity, innovation, and collective growth.

Transformational leadership is particularly important in adapting to diverse educational needs, promoting equity (e.g., remote learning during the pandemic), and strengthening school culture through inclusive, collaborative practices. Leaders who adopt this style act as catalysts for educational innovation and sustained institutional improvement. Four Key Components (The 4 I's): Bernard Bass identified four interrelated components of transformational leadership, often referred to as "The 4 I's".¹⁴

¹² Lauren Eaton, Advancing the democratization of work: A new intellectual history of transformational leadership theory, *Leadership* (2024), Vol. 20(3), abstract

¹³ Muhammad Ubaidilla, etc, Transactional And Transformational Leadersips In Islamic Perspectives, *Indonesian Journal of Development Studeis (IJDS)*, 2022

¹⁴ Josphat Kariuki, Idealized Influence and Inspirational Motivation in a Microfinance Context: Review of Literature, *International Journal of Organizational Leadership*, Augusts 2021

- a. Idealized Influence (Charisma): Leaders act as role models with high ethical standards and strong values. They earn trust and respect through integrity, consistency, and selflessness. Followers identify with and want to emulate the leader.
- b. Inspirational Motivation: Leaders articulate a compelling vision and set high expectations. They use symbols, emotional appeals, and meaningful communication to inspire and motivate. This fosters optimism and enthusiasm among followers.
- c. Intellectual Stimulation: Leaders encourage creativity, innovation, and critical thinking. They challenge assumptions, welcome new ideas, and support problem-solving. Followers are empowered to think independently and take initiative.
- d. Individualized Consideration: Leaders act as mentors or coaches, showing genuine concern for each follower's needs and development. They provide personalized support, feedback, and opportunities for growth. This builds strong interpersonal relationships and boosts morale.

The impact of transformational leadership in education is significant. A comprehensive review by Leithwood and collaborators, supported by The Wallace Foundation, found that leadership ranks second only to classroom instruction in influencing student learning. It also emphasizes: Transformational leadership helps schools go beyond superficial changes to deeper, systemic improvements—impacting pedagogy, curriculum, and assessment through a strong collaborative culture.¹⁵

For teachers, it increases job satisfaction, autonomy, and professional development, leading to better instructional quality. For students, it fosters engagement, critical thinking, and ownership of learning, improving achievement and well-being. Additionally, it cultivates a positive and inclusive school culture with shared values, open communication, and resilience in facing challenges.

This leadership approach is particularly suited for Islamic educational institutions aiming to be role models and agents of positive societal transformation, blending traditional Islamic teachings with modern educational leadership practices. In summary, transformational leadership in Islamic education serves as a dynamic and effective leadership style that inspires positive change, boosts educational quality, and nurtures the moral and character development of students while harmonizing with Islamic values and contemporary educational needs.

2. Strategic Management

¹⁵ Leithwood, Kenneth; Louis, Karen Seashore; Anderson, Stephen; Wahlstrom, Kyla (2004). *"How Leadership Influences Student Learning"*. To be published in: Baker, E., McGaw, B., & Peterson, P. (Eds.) *International Encyclopedia of Education (3rd Edition)*. Oxford: Elsevier Limited.

According to the history of business, the adoption of strategic management stems from its role in helping companies address operational challenges and competition, thereby ensuring the success and sustainability of the enterprise.¹⁶ As well, Strategic Management in Education is critically important because it provides a structured and forward-thinking approach to guiding educational institutions toward achieving their goals in an increasingly complex and competitive environment.

This comes about because strategic management involves such aspects as a clear vision and mission, appropriate use of resources, continuous improvement culture, stakeholder involvement, and establishment of robust quality management, which turns out to assist in the reforming and enhancement process of educational organizations.¹⁷ Here are several key reasons why it is essential:

a) Clear Vision and Direction

Strategic management helps educational institutions define their mission, vision, and long-term goals. This clarity ensures that all stakeholders administrators, teachers, students, and parents—are aligned and working toward common objectives. Without it, efforts can become scattered and reactive.

b) Effective Resource Allocation

Educational institutions often operate under tight budgets and limited resources. Strategic management enables leaders to prioritize initiatives, allocate financial, human, and technological resources efficiently, and maximize the impact of every investment. Strategic planning ensures financial, human, and technological resources are allocated where they have the greatest impact.

c) Adaptation to Change

Technology, policies, and societal needs change rapidly. Thus, the education sector faces constant changes—technological advancements, evolving student needs, policy reforms, and global trends (e.g., digital learning, AI, globalization). Strategic management equips institutions with the tools to anticipate, adapt to, and lead change proactively. And also respond proactively rather than just reacting.

d) Improved Quality of Education

By setting performance standards, monitoring outcomes, and continuously evaluating programs, strategic management supports continuous improvement in teaching, learning, institutional effectiveness and student outcomes..

e) Enhanced Accountability and Transparency

¹⁶ Michael A Hitt., et al. (2017). *Strategic Management: Competitiveness & Globalization: Concepts and Cases*, 12e. Boston: Cengage Learning.

¹⁷ Jaber, A. O. A., & Elayyan, H. O. (2022). Quality-oriented Strategic Planning for Higher Education. *Toward Quality Assurance and Excellence in Higher Education*, Query date: 2024- 09-21 08:49:51, 61–89. <https://doi.org/10.1201/9781003339830-3>

A strategic approach promotes accountability by establishing measurable goals and performance indicators. This transparency builds trust among stakeholders, including government bodies, accreditation agencies, and the public. Strategic management creates a framework for evaluating progress, making it easier to demonstrate results to boards, governments, and the community.

f) Competitive Advantage

In an era of school choice and global competition, institutions that strategically position themselves—through unique programs, innovative teaching methods, or strong community engagement—gain a competitive edge in attracting students and talent.

g) Stakeholder Engagement

Strategic planning involves input from various stakeholders (teachers, students, parents, community members), fostering ownership, collaboration, and stronger relationships within the educational ecosystem.

h) Long-Term Sustainability

Strategic management focuses on sustainability ensuring that institutions remain financially viable, educationally relevant, and socially responsible over the long term. A good strategic plan ensures that the institution is not only meeting current needs but is also prepared for future growth, competition, and global education standards.

i) Support for Innovation and Reform

It creates a framework for piloting new ideas, such as curriculum redesign, technology integration, or inclusive education models, in a systematic and evaluated manner.

j) Alignment with National and Global Goals

Educational institutions can align their strategies with broader national education policies (e.g., SDG 4 Quality Education) or global educational standards, contributing to societal development and equity. This means, strategic management in education is the process of setting long-term goals, making informed decisions, and aligning resources to achieve the mission and vision of educational institutions.

It combines thoughtful planning, decision-making based on evidence, and effective use of resources to help educational institutions fulfill their core purpose and grow sustainably toward their envisioned future. This process helps institutions navigate challenges, leverage opportunities, and continuously improve the quality and impact of education they provide. In the Islamic context, this process goes beyond efficiency and effectiveness—it is rooted in divine guidance, ethical responsibility, and the pursuit of holistic human development (tazkiyah al-nafs).

Strategic planning in Islamic education begins with acknowledging Allah (SWT) as the ultimate source of knowledge and guidance. Institutions should align their vision and policies with the overarching goal of nurturing God-consciousness

(taqwā), integrating both dīn (religion) and dunyā (worldly life) in their educational aims. These objectives provide a value-based framework for setting educational goals. A strategic educational plan in Islam must ensure that curricula, pedagogy, and leadership contribute to these universal human interests. An Islamic educational institution must craft a vision that aspires to produce well-rounded individuals who serve humanity and uphold Islamic ethics. The mission should clearly outline how to achieve this through curriculum design, student development, and faculty training.

Strategic management in education, when rooted in Islamic principles, becomes a means of fulfilling a higher purpose: nurturing individuals who embody faith, knowledge, and virtue. It demands vision, ethical leadership, inclusive planning, and value-based decision-making. As Muslim societies navigate the complexities of modernity, applying Islamic strategic principles ensures that education remains a force for spiritual, intellectual, and social transformation.

Strategic management in Islamic education involves the integration of religious values into school objectives, resource allocation, and curriculum design. For example, many Islamic schools use management tools like the Balanced Scorecard to balance financial goals, stakeholder satisfaction, and internal development such as faith-based character education and technological integration. This approach not only aims for efficient and accountable resource management but also builds trust with parents and communities by demonstrating fairness and responsibility in operations. A distinctive feature of Islamic strategic management is its emphasis on collaboration rather than mere competition. Islamic education stresses sustaining quality education through excellence (Ihsan) and organizational sustainability, diverging from the conventional business-centric competitive models. This fosters cooperation among all stakeholders educators, students, parents, and communities in accordance with Islamic teachings.¹⁸

3. Technology Acceptance Model (TAM)

The Technology Acceptance Model (TAM), introduced by Fred Davis in 1986, is a widely used framework to understand user acceptance of technology. It focuses on two main factors: perceived usefulness (PU) and perceived ease of use (PEOU).¹⁹

It was originally for workplace systems, but it has been widely applied to learning environments—especially in online learning, e-learning platforms, digital classrooms, and educational apps. In the educational context, TAM is frequently applied to evaluate acceptance of various digital learning tools such as e-learning platforms, Learning Management Systems (LMS), and online educational content.

¹⁸ M Iffan Fanani, Defining Strategic Management for Islamic Education Institution, *International Journal of Islamic Thought and Humanities*, Vol. 3 No. 2 (2024), p. 235-252

¹⁹ Fred D. Davis, *A Technology Acceptance Model for Empirically Testing New End-User Information Systems: Theory and Results*, 1986, Massachusetts Institute of Technology (MIT), Sloan School of Management.

Studies using TAM in education reveal that perceived ease of use and perceived usefulness significantly impact students' and teachers' acceptance of e-learning systems. While TAM originates from a secular, behavioral science perspective, its concepts can be contextualized within the ethical, spiritual, and social framework of Islam. By aligning TAM with Islamic teachings, particularly in the fields of education, business, and public governance, we can ensure that technology adoption is not only efficient but also morally grounded.

Technology in Islam is considered *mubah* (permissible) as long as it serves *halal* purposes and does not contradict Islamic principles. The objective of any technological advancement should be to enhance human well-being (*maslahah*), promote justice (*'adl*), and avoid harm (*mafsadah*). In the digital era, optimizing strategic management is closely linked to the use of technology and data analytics. Educational institutions need to adopt technology platforms that enable real-time data collection, analysis, and visualization of various aspects of operations and learning. In-depth data analysis provides valuable insights for strategic decision-making, helps identify areas requiring improvement, and enables the prediction of future trends. For example, analyzing student performance data can aid in designing more personalized and effective learning interventions.²⁰

In TAM, PU refers to the degree to which a person believes that using a technology will enhance their performance. Islam encourages productivity and excellence (*itqan*). The Prophet Muhammad (peace be upon him) said, "Verily, Allah loves that when anyone of you does something, he does it with excellence."²¹ If technology demonstrably improves efficiency in education, communication, governance, or business, its usefulness is not only acknowledged but also encouraged in Islam—provided it serves ethical ends. For example, using learning management systems (LMS) in Islamic schools can support the Islamic objective of spreading beneficial knowledge (*'ilm al-nafi'*). A system that is easy to use aligns with Islamic values of *taysir* (facilitation). If a technology reduces hardship, increases access to services, and lowers barriers to learning, it becomes more acceptable not only logically but also ethically within Islam.

4. Models of Islamic Education Management in the Digital Era

a. Transformational and Value-Based Leadership

Leadership in Islam is not merely about authority or control; it is a sacred trust (*amanah*) and a moral responsibility (*mas'uliyah*). The Prophetic model exemplifies a form of leadership that is deeply transformational and rooted in core ethical values. In contemporary leadership theory, Transformational Leadership and Value-Based Leadership are often regarded as advanced models of inspiring and ethical leadership. Remarkably, these concepts are deeply embedded in the Qur'an, Sunnah, and the legacy of righteous leaders in Islamic history.

²⁰ Nisa, D., & Aimah, S. (2024). Strategic Adaptation in Islamic Education Quality Management: Navigating Social Developments for Sustainable Educational Outcomes. *Journal of Educational Management Research*, 3(2), 86–100. <https://doi.org/10.61987/jemr.v3i2.427>

²¹ Imam Al-Tabarani, *Al-Mu'jam al-Awsat*, Dar al-Haramian, Cairo, no. 5884

The concept of leadership in Islam means: "The behavior that the occupant of the position of caliph performs during his interaction with other members of the group. It is a behavioral process, and it is a social interaction in which there is directed and influential activity, in addition to being a center and a force."²² Islamic leadership is a leadership that does not recognize tyranny or chaos. The Muslim leader proceeds from the firm principles of Islam and from the faith in which he believes, relying on the principle of consultation with his followers in making decisions with complete objectivity, justice, and impartiality, guided in that by pleasing God and His Messenger.

The Prophet (peace and blessings be upon him) said: "The master of a people is their servant" (Al-Hadith). This means that the one who assumes leadership of the group is the one who serves them, watches over them, and guides them toward achieving their goals. This is one of the most important characteristics of Islamic leadership.²³ Islamic principles guide decision-making, leadership styles, and relationships in education by emphasizing values such as honesty, responsibility, sincerity, fairness, trustworthiness, justice, and compassion. These principles shape how administrators, teachers, students, and parents interact, promoting collective welfare, ethical conduct, and moral character development.

Leadership in Islamic education mirrors the prophetic model, focusing on qualities like trustworthiness, wisdom, care, commitment, and responsibility. Leaders adopt participatory and deliberative styles, involving consultation and teamwork to ensure decisions align with both organizational goals and spiritual objectives.

By integrating the insights of modern leadership theory with the timeless wisdom of the Qur'an and Sunnah, Muslim leaders can foster dynamic, ethical, and visionary leadership that transforms individuals and society in the path of Allah. Value-based leadership and leadership ethics in Islam include integrity, trustworthiness, justice, tolerance, and respect. These are principles to which Muslim leaders adhere, making leadership more than just authority; rather, it is a divine mission and a responsibility based on serving people and achieving their interests in light of the highest Islamic values. Thus, the leadership model in Islam precedes and informs contemporary leadership theories such as transformational leadership and values-based leadership. It provides a clear example of inspiring and ethical leadership that creates a profound and lasting positive impact on societies. The Qur'an, the life of the Prophet ﷺ, and the tradition of righteous leadership all affirm that effective leadership must transform people and institutions while remaining firmly grounded in divine values.

Transformational and value-based leadership in Islam centers on guiding followers with exemplary character, moral integrity, and a vision aligned with Islamic principles to achieve societal welfare (al-Falah). Islam emphasizes

²² Jassim Muhammad Ibnu Muhalil Al-Yassin, "Al-Qiyadah: Al-Asbab al-Dzatiyati lil Tanmiyati al-Idari, Dar al-Wafa' lil-Thobaati wa an-Nasr, (2000) p. 17.

²³ Hisyam Thalib, *Dalil al-Tadrib al-Qiyadah*, Dar al-Arabiya Lil Umuri al-Nasyirun (2006), p.53-54

transformational leadership, which seeks to inspire and uplift individuals and communities through intellectual and spiritual development rather than relying on transactional elements such as rewards and punishments.

For Muslim leaders today whether in business, education, politics, or community service—reclaiming this holistic vision of leadership offers a way forward. It enables leaders to be both effective and ethical, achieving worldly success while earning the pleasure of Allah. Leaders in Islamic education are increasingly adopting transformational approaches, emphasizing vision, innovation, and motivation. Digital tools such as virtual meetings, AI-based data systems, and collaborative platforms are used to improve transparency and communication while reinforcing Islamic ethical values.

Thus, transformational and value-based leadership in Islam is about holistic development—personal, spiritual, and communal—anchored in Islamic ethical values and aimed at realizing collective success (al-Falah) aligned with divine guidance. This leadership goes beyond conventional management by embedding the purpose of leadership in religious and moral service.

b. Participatory and Collaborative Management

Participatory and Collaborative Management in Islam is a concept deeply rooted in the Islamic worldview and governance model. This principle is clearly emphasized in the Quran, where believers are encouraged to conduct their affairs through mutual consultation. This concept is rooted in the Quran, specifically in Surah Ash-Shura (Chapter 42), verse 38, which says (in translation): "And those who respond to their Lord and establish prayer, and whose affairs are [determined by] consultation among themselves..."

This verse highlights that one of the key characteristics of believers is that they make decisions collectively through mutual consultation. Shura is thus an important principle in Islamic governance, leadership, and community life. Shura is aimed at building a consensus that will benefit the community or the business that has to make the decision. In case no consensus is reached, voting is resorted to.²⁴

Shura underscores the importance of collective decision-making, inclusivity, and accountability, rejecting autocratic or absolutist leadership. Leaders are considered accountable not only to God but also to the people they serve. Participatory management in Islamic teachings involves continuous involvement of people in decision-making processes, where every member has input and influence over organizational decisions. This approach increases job satisfaction, loyalty, and commitment, enhancing organizational effectiveness. It promotes a culture where decisions are made collectively, reflecting shared values and wisdom, leading to a sense of ownership among all stakeholders.²⁵

Collaborative management in Islam builds on these same values of consultation, cooperation, and brotherhood (ukhuwah). It fosters a leadership

²⁴ Naceur Jabnoun, *Islam and Management*, Institute Kajian Dasar (IKD) (1994).

²⁵ Lawan Ibrahim & Habu Bahyaye Adamu, "A Model of Islamic Perspective of Management (Shura) in an Organization", published in *Global Journal of Management and Business Research* (Vol. 19 No. A10, 2019).
journalofbusiness.org

style that is inclusive, ethical, and focused on mutual assistance (ta'awun). The Prophet Muhammad (SAW) exemplified collaborative leadership by regularly seeking opinions from his companions on important matters, facilitating a culture of trust, shared vision, and problem-solving that integrated diverse viewpoints.²⁶

Overall, participatory and collaborative management in Islam are not mere administrative tools but are grounded in divine injunctions that emphasize ethical leadership, accountability, transparency, and collective responsibility. These principles create environments where teams work cooperatively towards common goals with mutual respect and inclusiveness, improving organizational outcomes and aligning with the moral and spiritual objectives of Islamic governance.

It emphasizes shura (consultation), cooperation, justice, and accountability, aligning closely with modern ideas of participatory and collaborative leadership. Shura-based decision-making has found a digital ally in platforms that enable democratic participation and real-time feedback from stakeholders. Digital surveys, parent-teacher forums, and student engagement tools allow for inclusive governance and a sense of ownership.

Islamic management encourages participatory and collaborative approaches through a moral and spiritual framework. By integrating shura, cooperation, and justice, Muslim leaders are expected to lead with humility, transparency, and collective wisdom—promoting unity and shared responsibility within the organization or society.²⁷ Thus, Islamic participatory and collaborative management emphasizes a holistic and ethical approach to leadership and decision-making, ensuring justice, shared commitment, and effective organizational functioning.

c. Integrated Curriculum Management

In Islam, the concept of curriculum (manhaj) is not limited to academic content but encompasses all aspects of a learner's spiritual, intellectual, physical, emotional, and social development. The Qur'an and Sunnah form the foundation of this curriculum, promoting the integration of 'ilm (knowledge), 'amal (practice), and akhlaq (ethics).

Integrated curriculum management in Islam is a comprehensive organizational and coordination process based on an integrated Islamic educational vision that aims to achieve the purpose of human existence, which is to worship God and achieve a good, balanced life. This management is characterized by linking educational curricula to the values and principles of Islam, so that the curricula are integrated, encompassing beliefs, worship, dealings, and morals. This creates a balanced personality for Muslims capable of achieving both religious and worldly goals. The most prominent aspects of integrated curriculum management in Islam include:

²⁶ Miftahul Afkarina and Dhevin MQ Agus Puspita W, "Building Organizational Culture in Islamic Education with Collaborative Leadership as the Key" AFKARINA: Jurnal Pendidikan Agama Islam, Vol. 8, No. 1 (2023), p. 46-57.

²⁷ Arif Attari, Educational Administration (Introductions to an Islamic Perspective), Ministry of Endowments and Islamic Affairs, Qatar (1429 AH/2008 AD) p. 125-128

1. A comprehensive understanding of the curriculum as a cohesive and integrated whole, rather than merely a collection of separate subjects. Designing curricula based on Islamic philosophical and educational foundations, with the ultimate aim of fulfilling the worship of God as exemplified in the Almighty's statement: "And I did not create the jinn and mankind except to worship Me"²⁸
2. In Islamic education, this integration is deeply rooted in the holistic worldview of Islam, which sees knowledge as a unified whole, originating from Allah and serving the purpose of developing righteous and balanced human beings (insān kāmīl).

Syed Muhammad Naquib al-Attas describes the Islamic purpose of education as achieving a balanced growth of the total personality – training the spirit, intellect, rational self, feelings, and bodily senses infusing faith into the whole personality.²⁹ Therefore, integrated curriculum management in Islam is not merely planning educational content, but rather a comprehensive educational system geared toward building a complete, balanced human being. This requires continuous coordination between various educational and social levels and sectors to achieve this.

Integrated Curriculum Management in Islam refers to the supervision of all components of the educational curriculum objectives, content, teaching methods, activities, and assessment – ensuring they are firmly rooted in the Holy Qur'an and the Prophetic Sunnah, address the needs of both individuals and society, and harmoniously combine religious and worldly knowledge within a unified framework.³⁰

From an Islamic perspective, integrated curriculum management is based on designing the educational process as an interconnected system that brings together various sciences and fields of knowledge under a comprehensive doctrinal and ethical vision. This approach ensures that the curriculum is not a collection of isolated subjects, but rather a coherent whole aimed at fulfilling the ultimate purpose of education in Islam: the worship of God and the constructive development of the Earth according to His guidance.

In essence, Integrated Curriculum Management in Islam involves the systematic planning, organization, and execution of curricula that merge Islamic teachings with academic knowledge to nurture students' intellect and character in accordance with Islamic values. The curriculum is grounded on four main foundations: the Islamic concept of divine reality, the universe, human nature and instincts, and the concept of life encompassing social, economic, political, cultural, and cognitive aspects. These foundations guide the design and development of curriculum content and objectives ensuring alignment with Islamic worldview and philosophy.

²⁸ Quran: Al-Dhariyat: 56.

²⁹ Naquib al-Attas, *Aims and Objectives of Islamic Education*. Jeddah, Saudi Arabia: Hodder and Stoughton (in 1979), p.158

³⁰ Hasan Basri and Alamin Abdullah, Curriculum Integration Constructs in Integrated Islamic Elementary School, *Tafkir: Interdisciplinary Journal of Islamic Education*(2024), (Vol. 5, No. 1, pp. 79-99)

The curriculum integrates religious knowledge such as Quranic studies, Hadith, and Islamic history with general sciences and skills, fostering a holistic educational experience. The emphasis is on creating connections between academics and practical life, fostering students who can apply Islamic principles in everyday contexts.³¹ Integral to the curriculum is the development of Muslim character traits. Curriculum management focuses on shaping positive habits and spiritual practices, such as congregational prayers, Quran reading, and religious knowledge application, promoting moral and spiritual growth alongside intellectual development. Integrated curriculum management in Islam acknowledges the importance of incorporating contemporary scientific knowledge, technologies, and critical thinking skills. It calls for curriculum updates that address modern societal challenges while preserving Islamic values, promoting creativity, cultural literacy, and problem-solving abilities. E-Governance and Institutional Administration Cloud-based systems, online registration, digital libraries, and performance analytics enhance efficiency and accountability in administration. Islamic schools are also utilizing digital waqf management and online fundraising platforms to sustain financial independence.

Using cloud-based platforms and online tools streamlines tasks such as student registration, academic record management, and staff performance monitoring, which increases both efficiency and transparency in running these institutions. Providing online access to learning resources enhances educational delivery, while analytics help administrators track progress and make data-driven decisions. Islamic schools are leveraging technology to manage waqf (endowment) finances more effectively and to run online fundraising campaigns. This supports their goal of financial self-sufficiency by ensuring sustainable funding streams independent of external reliance.

In practice, this means Islamic schools are modernizing administrative and financial systems through digital tools, thus aligning with contemporary management practices while preserving the core Islamic values of good governance and financial independence. Islamic schools are embracing digital transformation not only to modernize their administrative functions but also to strengthen their financial resilience through transparent, tech-enabled practices rooted in Islamic traditions like waqf. This shift supports better education delivery, institutional credibility, and long-term sustainability.

5. KESIMPULAN

The digital age brings rapid change—new technologies, online learning, globalized knowledge, and exposure to diverse (sometimes conflicting) values. For Islamic education, this can raise issues like protecting Islamic identity, ensuring proper use of digital platforms, and addressing the “digital divide” (some institutions lack access or skills).

³¹ Dr. Khaled Al-Samadi, "Islamic Values in Curricula" The Islamic Educational, Scientific and Cultural Organization (ISESCO) p. introduction. And R. Moslimany, "Designing a holistic curriculum: Challenges and opportunities" (2024).

At the same time, digital tools can expand access to Islamic knowledge, allow creative teaching methods, connect students globally, and make Islamic learning more interactive and appealing for younger generations. By adapting management models that respect Islamic values while embracing innovation, educational institutions can thrive in a complex, interconnected world.

Islamic schools, universities, and pesantren (Islamic boarding schools) must adjust their way of organizing, teaching, and leading in line with modern educational needs. Any adaptation must preserve Islamic principles—like honesty, justice, consultation (shūrā), and ethics in the use of knowledge. Openness to new methods—like digital classrooms, e-libraries, AI-assisted learning, or blended education—without losing Islamic authenticity.

Today's learners are part of a global digital community. Islamic education can't remain isolated; it must prepare students to interact wisely and confidently with the wider world. Leaders in Islamic education must be visionary, combining spiritual authority with managerial skills to guide institutions toward excellence.

Decisions should involve not only leaders but also teachers, students, parents, and community members (reflecting the Islamic principle of shūrā/consultation). This creates shared responsibility and trust. Technology should not be adopted blindly. It must be aligned with Islamic ethics (avoiding misuse, promoting beneficial knowledge, encouraging adab in digital spaces). The goal is to use technology as a tool, not as a replacement for values.

Islamic education should meet the needs of today's students—addressing not only spiritual growth but also scientific, social, and professional development. It should shape students' character and worldview, enabling them to contribute positively to society. Islamic education must prepare students for an uncertain future—giving them critical thinking, adaptability, and strong faith that can withstand technological and cultural changes.

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