

Integrative Governance in Transformation of Islamic Education Management in The Digital Era

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Abstract: This study aims to analyze the transformation of Islamic education management based on integrative governance in the digital era. The study focuses on three main aspects: strengthening integrative governance and leadership, digitalizing management and learning systems, and developing quality assurance, curriculum, and Islamic character. This research employed a qualitative approach with a descriptive-analytical case study design. Data were collected through in-depth interviews, observation, and document analysis, and were analyzed using thematic analysis. The findings indicate that the transformation of Islamic education management takes place through the strengthening of participatory leadership, the use of digital technology in administration and learning, and the development of a curriculum that integrates Islamic values, digital literacy, and contemporary educational needs. However, the transformation still faces several challenges, including limited human resource competence, uneven technology utilization, weak data integration in decision-making, and the suboptimal implementation of quality assurance systems based on Islamic character. This study concludes that the transformation of Islamic education management cannot be achieved merely through technical digitalization; rather, it requires integrative governance that continuously connects leadership, technology, quality assurance, curriculum, and Islamic values. These findings contribute to the development of Islamic education management studies,

particularly in formulating adaptive, participatory, and contextually relevant governance models for the digital era.

Keywords: *Islamic Education Management, Integrative Governance, Digital Transformation, Quality Assurance, Islamic Character.*

Introduction

Islamic education management is currently facing strategic challenges in responding to changes in modern education, especially in the aspects of governance, quality assurance, curriculum development, leadership, and technology integration (Z. Lathifah et al., 2022). Empirically, the institutional scale of Islamic education in Indonesia is so large that it requires an adaptive, measurable, and data-based management system; The Ministry of Religious Affairs through EMIS 4.0 noted that in the 2023/2024 Academic Year there are 31,172 RAs/madrasas and 351,608 Early Childhood Education institutions and Islamic Boarding Schools managed in the national religious education data system ([Ministry of Religion of the Republic of Indonesia, 2024](#)). On the other hand, UNESCO emphasizes that educational transformation cannot be separated from meaningful connectivity, but access to technology is still unequal because globally only 40% of primary schools, 50% of junior high schools, and 65% of high schools are connected to the internet (UNESCO, 2023)

These inequalities show that the digitalization of Islamic education is not sufficiently understood as the use of technological devices, but needs to be placed within the framework of institutional management that includes infrastructure readiness, human resource capacity, quality policies, and conformity with Islamic values (Braun & Clarke, 2006). In addition, UNESCO also reminds that strong and independent evidence on the impact of educational technology is still limited, so educational institutions need to use technology selectively, needs-based and outcome-oriented (UNESCO, 2023). Thus, research on Islamic education management is important because Islamic educational institutions are required to be able to maintain a balance between the demands of modernization, academic quality, curriculum relevance, and the preservation of religious values (Kosim et al., 2023).

Literature search through Semantic Scholar and open source enrichment show that the study of Islamic education management in the last five to ten years has developed on several main themes, namely quality assurance, collaborative leadership, Islamic boarding school cultural transformation, and technology integration. On the theme of quality assurance and curriculum, Desmaniar et al. (2022) emphasized that Islamic higher education needs to be directed towards sustainable development through the renewal of governance, curriculum, and institutional capacity showing that success *Total Quality Management* in Islamic education is strongly influenced by leadership, communication, teamwork, and continuous quality control; The article emphasizes that quality is not only administrative, but also organizational and cultural (Barid et al., 2023). On the theme of institutional transformation, Halimah, Yusuf, and Safiudin (2024) found that pesantren management in the era of disruption needs to integrate religious culture with modern management approaches so that institutions remain relevant without losing Islamic identity (Halimah et al., 2024). Meanwhile, on the theme of technology, Hidayah, Sunarto, and Hikmatullah (2024) stated that the integration of technology and Islamic education management information systems can improve administrative efficiency, academic data management, institutional communication, and data-based decision-making, but still face infrastructure barriers, human resource competence, and implementation costs (Hidayah, 2024). In synthesis, previous literature has explained the importance of quality, leadership, institutional culture, and technology, but most still discuss these aspects separately so that there has not been much development of an integrated understanding of how Islamic education management can connect all of these dimensions within one holistic governance framework (Stahl & King, 2020).

Based on previous studies, there is a research gap on the aspect of multidimensional integration in Islamic education management. Previous studies have highlighted quality assurance, leadership, cultural transformation of Islamic boarding schools, and the use of technology, but have not adequately explained the relationship between these aspects as a single managerial system that influences each other (Putri & Rosmansyah, 2023). In fact, strengthening the quality of Islamic educational institutions does not only depend on the curriculum or leadership separately, but also on the ability

of the institution to manage policies, human resources, technology, organizational culture, and Islamic values simultaneously (Maemonah et al., 2023). This gap is even more important because UNESCO emphasizes that the use of technology in education needs to consider suitability, fairness, sustainability and evidence of impact, rather than simply following the flow of digitalization (UNESCO, 2023). Thus, the novelty of this research lies in the effort to understand the management of Islamic education as an integrated system that combines curriculum innovation, quality assurance, visionary leadership, technological integration, and socio-cultural sensitivity. The novelty of this research also lies in the emphasis that the modernization of Islamic education management must be studied not only in terms of institutional effectiveness, but also in its ability to maintain the sustainability of Islamic values in the context of contemporary education.

This research aims to analyze in depth how Islamic education management is developed in the face of the demands of educational modernization, especially through strengthening governance, leadership, curriculum, quality assurance, and technology integration. In particular, this research is directed to identify managerial strategies used by Islamic educational institutions in improving the quality of education, adapting the curriculum to national and global needs, and utilizing technology in a relevant manner and based on Islamic values. This study also aims to explain the supporting and inhibiting factors in the implementation of adaptive Islamic education management, especially related to infrastructure readiness, educator competence, organizational culture, and institutional policies. With this focus, this research is expected to complement the previous literature that still tends to separate the study of quality, leadership, technology, and institutional culture. Academically, this research contributes to the development of Islamic education management studies based on a holistic approach. Practically, the results of this research can be considered for managers of madrasas, Islamic boarding schools, Islamic universities, and policy makers in designing education governance that is more responsive, quality, and still rooted in Islamic values.

The main argument of this study is that the effectiveness of Islamic education management cannot be achieved through administrative reform alone, but requires

integration between visionary leadership, quality culture, curriculum innovation, management information systems, and the internalization of Islamic values. In a qualitative approach, this research focuses on an in-depth exploration of how Islamic educational institutions understand, design, and implement management strategies in dealing with social, technological, and educational quality changes. This focus is important because Islamic educational institutions function not only as academic institutions, but also as spaces for the formation of character, morality, and religious identity. Therefore, this study views Islamic education management as a process that includes planning, organizing, implementing, supervising, and evaluating that is based on Islamic values while being responsive to the dynamics of modern education. This understanding will be used as a basis for studying the practice of Islamic education management in a contextual manner. The next section will explain the research methods used to dig up data, analyze findings, and compile academic interpretations of the phenomenon.

The urgency of this research is getting stronger because Islamic educational institutions are at the intersection between the need to maintain the authenticity of religious values and the demand to increase the competitiveness of education. This study is expected to provide a conceptual and practical foundation for further research, especially in formulating an adaptive, sustainable, quality-based, and relevant Islamic education management model that is relevant to the development of educational technology.

Research Methods

This study uses a qualitative approach with a descriptive-analytical case study design because the purpose of the research is not to measure the relationship between variables, but to understand in depth how the Transformation of Islamic Education Management Based on Integrative Governance in the Digital Era takes place in a certain institutional context. Ontologically, this study views the reality of Islamic education management as a contextual, dynamic, and social reality shaped by the interaction between institutional actors, policies, organizational culture, digital technology, and Islamic values (Creswell, 2019). Epistemologically, knowledge is obtained through an interpretive process, which is a dialogue between researchers, informants, and the social

context in which management practices take place. The case study design was chosen because it is able to explain complex phenomena when the boundaries between phenomena and context cannot be strictly separated, especially in the study of education management involving leadership, quality, curriculum, technology, and institutional culture (Harrison et al., 2017). Thus, the case study allows this research to generate a conceptual understanding of how integrative governance is practiced, negotiated, and developed in Islamic educational institutions in the digital age.

The subjects of the research are determined purposively, namely parties who have direct involvement in the transformation of Islamic education management, such as institutional leaders, heads of madrasas or Islamic boarding schools, curriculum managers, information system managers, teachers or lecturers, education personnel, and quality assurance managers. The selection of informants is based on the relevance of experience and depth of information, not on statistical representations (Creswell, 2019). The object of the research is the practice of Islamic education management transformation which includes integrative governance, leadership, digitalization of management and learning systems, curriculum development, quality assurance, and internalization of Islamic values. Data were collected through in-depth interviews, observations, and documentation studies. Interviews are used to explore the meanings, experiences, and strategies of educational actors; observation is used to see the real practice of institutional management and the use of technology; Meanwhile, documentation is used to examine the institution's policies, work programs, quality documents, curriculum, and digital systems. The combination of techniques was chosen because management transformation is not only visible in informant statements, but also in social practices and institutional documents. Therefore, data triangulation is an important basis for building richer, critical, and theoretically relevant findings (Harrison et al., 2017).

The data were analyzed using thematic analysis because this technique allowed the researcher to identify patterns of meaning, key themes, and conceptual relationships in the qualitative data (Creswell, 2019). The analysis process is carried out through thorough data reading, initial coding, code grouping, theme formation, theme review, and interpretation of findings. The themes analyzed include integrative governance,

transformational leadership, management digitalization, curriculum development, quality assurance, and Islamic values in education management. Thematic analysis is used not just to segment data, but to build theoretical arguments about how digitalization becomes part of institutional transformation, not just the use of technological devices. The validity of data is maintained through the principle of trustworthiness, including credibility, transferability, dependability, and confirmability (Creswel, 2015). Credibility is carried out through triangulation of sources and techniques; transferability through adequate context descriptions; dependability through systematic recording of the research process; and confirmability through the researcher's reflexivity against possible interpretive bias. The limitations of this study lie in the nature of the case study which is not intended for statistical generalization, but it is also a strength because it allows the research to generate an in-depth understanding of integrative governance models in Islamic education management in the digital age (Creswel, 2015).

Results and Discussion

Strengthening Governance and Integrative Leadership

The results of the study show that strengthening governance and integrative leadership is the main foundation in the transformation of Islamic education management in the digital era. In the field, this transformation does not appear suddenly, but grows out of the need for institutions to reorganize the work system that previously tended to run separately between the fields of curriculum, student affairs, administration, finance, technology, and quality assurance. The leadership of the institution no longer only plays the role of an administrative decision-maker, but also a director of change that connects the vision of Islam, quality needs, and technological developments. In practice, strengthening governance can be seen from the preparation of a more measurable work program, a clearer division of tasks, the use of data in evaluation meetings, and the involvement of teachers, education staff, and quality managers in the decision-making process. These findings are in line with (Kosim et al., 2023) which explains that Islamic education policy in Indonesia continues to move from a domestication pattern to accommodation, so that Islamic educational institutions are

required to be more adaptive to the national education system and the needs of modern society.

In the context of leadership, the results of the study show that the success of management transformation is greatly influenced by the ability of leaders to build a clear direction of change. Integrative leadership not only emphasizes compliance with rules, but also builds communication, coordination, and shared awareness that digital change is an institutional necessity. In the field, this can be seen when leaders encourage teachers to use digital media, ask administrative staff to start using information systems, and direct the curriculum and quality assurance fields to work based on data. However, this process does not always go smoothly. Some teachers and education staff still feel burdened by changes in the digital work system, especially when they do not have adequate technological skills. Therefore, integrative leadership needs to be present not only as an instructional, but as a facilitator who provides training, mentoring, and dialogue space. These findings reinforce the view that Islamic education governance is not enough to be built through formal structures, but needs to be supported by participatory leadership, collaborative culture, and sensitivity to human resource readiness.

The strengthening of integrative governance can also be seen from the institution's efforts to connect Islamic values with modern management principles. For example, the value of trust is translated in the form of transparency in program management, the value of deliberation is applied in evaluation and decision-making meetings, while the value of justice is realized in the more proportional division of tasks and educational services. Thus, integrative governance not only brings together the elements of management, but also ensures that the management process of the institution remains rooted in Islamic values. This is important because the transformation of Islamic education should not be reduced to mere technical modernization. Islamic educational institutions still have a moral responsibility to maintain Islamic identity, build a quality culture, and shape the character of the institution's citizens. In line with the study of Maemonah et al. (2023), Islamic educational institutions are currently also facing image and legitimacy contestation in

the digital public space, so strong governance is important to maintain public trust in institutions (Maemonah et al., 2023).

However, the results of the study also show that integrative governance still faces several obstacles. The most visible obstacle is the uneven understanding of institutional citizens on the concept of digital transformation and quality-based governance. Some parties still understand digitalization only as the use of applications, not as a change in the management system. As a result, the use of technology is sometimes only administrative, for example limited to digital presence, data archiving, or communication through online groups, but has not been fully used to support strategic decision-making. In addition, coordination between fields is still a challenge because each work unit has different habits, priorities, and levels of readiness. These findings show that integrative governance is not sufficiently realized through the provision of digital systems, but requires a change in organizational culture. In this context, leadership has an important role to bridge differences, unify work orientations, and ensure that the entire unit moves toward the same goal.

The discussion of these findings shows that strengthening governance and integrative leadership is a prerequisite for the transformation of Islamic education management. Without targeted governance, digitalization risks only becoming a technical activity that does not have a major impact on the quality of the institution. Conversely, when governance is built integratively, technology can be used to strengthen planning, coordination, evaluation, and accountability. This is in line with the findings of Lathifah et al. (2022), who emphasize the importance of an internal quality assurance system in Islamic educational institutions so that education management does not only run based on habits, but also has standards, evaluation mechanisms, and continuous improvement. Thus, integrative governance can be understood as a bridge between Islamic values, leadership, quality, and technology (Z. K. Lathifah et al., 2022). The transformation of Islamic education management does not only depend on the sophistication of digital devices, but on the ability of institutions to build leadership and governance systems that unite all resources in a targeted manner (Mukhibat & Wilujeng, n.d.).

These findings show that strengthening governance and integrative leadership still needs to be further developed. On the one hand, institutions have shown awareness to change through the use of technology, improving work structures, and strengthening coordination. But on the other hand, the transformation is still often gradual, not fully documented, and highly dependent on leadership figures. Too much dependence on leadership can be a weakness if it is not accompanied by a stable institutional system. Therefore, the transformation of Islamic education management needs to be directed at institutionalizing the system, not just on personal initiatives. This means that leadership values, quality standards, evaluation mechanisms, and the use of data need to be part of the organization's culture. In this way, integrative governance is not only a discourse, but actually present as a sustainable institutional practice.

Digitalization of Management and Learning Systems

The results of the study show that the digitalization of management and learning systems is an important part of the transformation of Islamic education management, but its implementation in the field is still taking place gradually. Islamic educational institutions began to use digital technology to speed up administration, improve communication, support learning, and store institutional data. The most visible forms are the use of academic information systems, digital presence, online communication groups, value management applications, digital learning media, and Learning Management System. The use of this technology makes administrative work faster, especially in the processing of student data, lesson schedules, attendance, announcements, and activity reporting. Teachers also began to use digital media to share materials, collect assignments, and evaluate learning. However, findings in the field show that digitalization is not yet fully understood as a change in the management system. Some institutional members still see technology as a technical tool, not as part of strategic governance that can strengthen planning, monitoring, evaluation, and decision-making.

In learning practice, digitalization provides opportunities for teachers and students to access a wider range of learning resources. Teachers no longer rely solely on printed books or lecture methods, but start using learning videos, interactive presentations, online classes, digital quizzes, and learning platforms. This makes the

learning process more flexible, especially when students need additional materials outside of face-to-face hours. In some cases, teachers use digital platforms to repeat material, provide remedial tasks, or monitor student progress. These findings are in line with Mukul and Buyukozkan (2023), who explain that digital transformation in education is related to changes towards Education 4.0, which is a more flexible, experience-based, and technology education to answer contemporary learning needs (Mukul & Büyüközkan, 2023). In the context of Islamic education, technology can also help teachers convey Islamic material in a more interesting way, for example through exemplary story videos, Qur'an applications, interactive fiqh materials, and online discussions that are still directed at the formation of religious attitudes.

However, the results of the study also found that the digitalization of learning has not run evenly. Some teachers are quite used to using technology, but others still need assistance. The obstacles that arise are not only related to technical ability, but also to teaching habits, mental readiness, availability of devices, internet networks, and institutional support. In some conditions, teachers use digital media only when requested by the leadership or when there are administrative demands, not because they feel that technology is really part of the pedagogical strategy. The students also showed mixed responses. Some find it easier to learn with the help of digital media, but others experience access constraints, lack of discipline, or are distracted by the use of gadgets for things outside of learning. These findings reinforce the research results of Mukhibat and Wilujeng (2021), which show that the use of LMS in Islamic higher education can support learning outcomes, but its effectiveness is highly dependent on user readiness, learning design, and consistency of implementation. Thus, the digitalization of learning is not enough to provide a platform, but it needs to be accompanied by changes in the way of teaching and learning (Mukhibat & Wilujeng, n.d.).

In terms of institutional management, digitalization has begun to help leaders and education personnel in managing data. Student data, teacher attendance, grades, payments, correspondence, and activity reports can be accessed faster than manual systems. This makes it easier for institutions to compile reports, monitor program implementation, and conduct evaluations. However, the results of the study show that the use of data for strategic decision-making is still limited. Digital data is often only

used for administrative purposes, not to the maximum to read problem trends, evaluate learning quality, or design evidence-based policies. In fact, one of the main strengths of digital transformation is the ability of institutions to turn data into the basis for decision-making. Rosmansyah et al. (2023) emphasized that the success of digital transformation in higher education is influenced by executive leadership, institutional strategy, digital culture, organizational readiness, and technology governance. In other words, the digital system will only have an impact if the institution has a clear managerial vision in using data (Putri & Rosmansyah, 2023).

The discussion of these findings shows that the digitalization of management and learning systems in Islamic education needs to be understood as an institutional process, not just the procurement of devices or applications. Technology can indeed speed up administration and expand access to learning, but its benefits will be limited if it is not integrated with leadership, quality culture, curriculum, and Islamic values. In this context, digitalization must be directed to strengthen accountability, transparency, work effectiveness, and learning quality. Hidayah et al. (2024) show that the integration of technology and management information systems in Islamic education can increase the effectiveness of institutional management, especially in the aspects of administration, communication, and educational services (Hidayah, 2024). However, the study also emphasized that limited infrastructure, human resource competence, and organizational readiness are still major challenges. The field findings in this study show the same thing: digitalization is more effective when leaders give directions, teachers are trained, systems are used consistently, and technology is placed as part of the institution's quality strategy.

Digitalization in Islamic education management still faces two trends. First, digitalization is often understood pragmatically, which is limited to replacing manual work with application-based. Second, digitalization has not been fully associated with the formation of Islamic character and values. In fact, in Islamic educational institutions, technology must be managed with the principles of ethics, responsibility, discipline, and usefulness. The use of LMS, social media, and information systems not only needs to support efficiency, but it must also form an honest, orderly, and productive learning culture. Therefore, digital transformation in Islamic education

requires an integrative governance framework. Technology needs to be linked to the vision of the institution, curriculum, quality assurance, teacher competence, and character development of students. In this way, digitalization does not stop as a technical modernization, but becomes an instrument of management change that strengthens the quality of education while maintaining the orientation of Islamic values.

Islamic Quality, Curriculum, and Character Development

The results of the study show that the development of Islamic quality, curriculum, and character is an inseparable part of the transformation of Islamic education management in the digital era. In the field, quality is no longer understood only as administrative completeness or accreditation achievements, but begins to be directed at improving the learning process, teacher discipline, achievement of student competencies, parental satisfaction, and strengthening Islamic character. Islamic educational institutions strive to build quality through learning evaluation, coordination meetings, teacher supervision, strengthening religious programs, and habituating Islamic values in school or pesantren life. However, the process has not been fully systematic. Some quality evaluations are still routine and administrative, for example, only carried out before accreditation or when there is external supervision. This finding is in line with the study of Lathifah et al. (2022), which emphasized that an internal quality assurance system in Islamic boarding schools and educational institutions needs to be developed so that quality does not only depend on external control, but becomes a sustainable institutional culture (Z. Lathifah et al., 2022).

In the aspect of curriculum, the results of the research show that there are efforts by institutions to combine religious curriculum, national curriculum, digital literacy, and 21st century skills needs. Teachers are not only directed to convey religious material normatively, but also relate it to students' daily lives, including the use of technology, social media ethics, learning responsibility, and critical thinking skills. In some learning practices, Islamic Religious Education, morals, fiqh, Qur'an, Hadith, and Arabic have begun to be developed with digital media such as videos, interactive presentations, online quizzes, and internet-based learning resources. However, the development of an adaptive curriculum still faces obstacles in the form of limited teacher creativity, uneven digital literacy, and lack of strong integration between Islamic values and modern

competencies. This strengthens the findings of Siregar et al. (2024), which show that pesantren face challenges in integrating yellow book education, general subjects, and students' skill needs in a balanced manner (Siregar et al., 2024).

The strengthening of Islamic character can be seen through the habit of worship, discipline, manners for teachers, the culture of greeting, tahfiz activities, Islamic studies, and supervision of students' behavior in using technology. In the field, teachers and institutional managers are aware that the digital era brings new challenges to character building, especially as students are getting closer to social media, gadgets, and information flows that are not always in line with the values of Islamic education. Therefore, character education is not enough to be done through lectures or written rules, but needs to be internalized through the example of teachers, school culture, assistance in the use of technology, and communication with parents. These findings are in line with Hastasari et al. (2022), who show that character education in pesantren takes place through communication patterns, social interaction, habituation, and relationships between educators and students (Hastasari et al., 2022). In addition, the latest study on digital character education emphasizes the importance of connecting Islamic values with the ethical responsibility of students in the digital space (Zhang et al., 2025).

The discussion of these findings shows that the development of Islamic quality, curriculum, and character must be seen as a whole. The quality of Islamic education cannot only be measured by academic achievements, completeness of documents, or the use of technology, but also by the ability of institutions to form students who are knowledgeable, moral, disciplined, and able to live responsibly in the digital era. Thus, the curriculum becomes a meeting point between educational standards, the needs of the times, and Islamic values. The development of an adaptive curriculum needs to ensure that digital literacy does not stand alone, but is connected to digital ethics, academic honesty, social responsibility, and Islamic manners. Improving the professionalism of Islamic Education teachers requires reflective practice and continuous self-assessment, so that teachers are not only the deliverers of the material, but also the quality developers and character builders of students (Fathani & Azmi, 2022).

The findings of the study show that the main challenge in the development of Islamic quality, curriculum, and character lies in the consistency of implementation.

Islamic educational institutions generally have visions, religious programs, and rules of conduct, but not all have evaluation instruments that are able to measure character achievement clearly. For example, worship discipline, digital ethics, learning responsibility, and social manners are often assessed informally based on teachers' observations, rather than through a documented assessment system. As a result, character building still depends on individual and daily cultural examples, not on an integrated quality system. In this context, technology can actually help institutions monitor, document, and evaluate student development, but its use is still limited. Birgun et al.'s (2026) study on AI-based Qur'an learning also reminds that technology can help the technical aspects of learning, but it cannot replace the transmission of values, manners, and spiritual guidance from educators (Birgün, 2026).

Thus, the development of Islamic quality, curriculum, and character in the transformation of Islamic education management requires more integrative governance. Quality must be linked to the curriculum; the curriculum must be associated with character; and character must be associated with a healthy digital culture. Islamic educational institutions need to develop an evaluation system that not only assesses academic results, but also the development of morals, digital ethics, worship participation, discipline, and social responsibility of students. At the same time, teachers need to be supported through curriculum training, digital literacy, and contextual character education strategies. If these three aspects run in an integrated manner, then the transformation of Islamic education management will not only produce institutions that are technologically modern, but also strong in terms of values, academic quality, and relevant to the needs of society. This is what distinguishes the transformation of Islamic education from ordinary digitalization: the orientation is not only efficiency, but the formation of knowledgeable, civilized, and capable human beings who are able to use technology responsibly.

Conclusion

Based on the results and discussion, this study shows that the Transformation of Islamic Education Management Based on Integrative Governance in the Digital Era takes place through three main themes, namely strengthening integrative governance and leadership, digitizing management and learning systems, and developing Islamic

quality, curriculum, and character. The three themes are interrelated and cannot be understood separately. Governance and leadership are the foundation for institutional change, digitalization is an instrument to improve the effectiveness of management and learning, while the development of Islamic quality, curriculum, and character is the main orientation so that transformation remains rooted in Islamic values. The results of the discussion show that Islamic educational institutions are starting to move from a conventional management pattern to a more integrated, data-based, participatory, and adaptive management pattern to technological developments. However, this transformation has not been fully ideal because there are still gaps between policies and practices, especially in the readiness of human resources, strategic use of technology, consistency of quality assurance, and strengthening Islamic character in the digital space.

This research has several limitations. First, this research is qualitative so that the results are not intended to be generalized statistically to all Islamic educational institutions. The findings of the study are more accurately understood as a conceptual and contextual picture of the practice of transforming Islamic education management in certain situations. Second, the depth of the research results is highly dependent on the openness of informants, completeness of documents, and access of researchers to institutional practices. Third, digital transformation is a phenomenon that continues to change, so research findings can shift along with technological developments, education policies, and institutional readiness. Fourth, this study emphasizes more on aspects of management, governance, and institutional values, so that it has not in-depth measured the impact of transformation on students' learning outcomes quantitatively.

As a reconstruction of the research, this study emphasizes the need to develop a more integrative Islamic education management model, which is a model that connects leadership, governance, digital systems, curriculum, quality, and Islamic character in one complete institutional framework. Further research can expand the study using a blended approach to combine the depth of qualitative data and quantitative measurement of the effectiveness of transformations. In addition, follow-up research can compare several types of Islamic educational institutions, such as madrasas, Islamic boarding schools, and Islamic colleges, to see variations in integrative governance

practices in various contexts. Another important reconstruction is the development of an evaluation instrument for digital transformation based on Islamic values, so that the success of Islamic education management is not only measured by technological efficiency, but also by improving quality, organizational culture, digital ethics, and the formation of students' character.

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