



## Islamic Education Management Model for Integrating Tahfizh and Vocational Education at Maahad Tahfiz

Syafi'ul Anam\*, Ita Nurmalasari

Institut Agama Islam An-Nawawi Purworejo, Indonesia

Email : [anampwt10@gmail.com](mailto:anampwt10@gmail.com)

DOI: <https://doi.org/10.61987/jemr.v5i1.1678>

### ABSTRACT

#### Keywords:

Islamic education management, tahfizh education, vocational education

#### \*Corresponding Author

The integration of tahfizh and vocational education has become a strategic approach for Islamic educational institutions to enhance graduates' relevance and economic independence. This study aims to analyze the Islamic education management model implemented at Maahad Tahfizh Vokasional Aman Bistari (MTVAB) in Malaysia, recognized as the first institution to formally integrate Qur'anic memorization with vocational training. This research employs a library research method using a descriptive qualitative approach. Data were analyzed by examining curriculum integration, managerial mechanisms, and external collaboration models adopted by the institution. The findings indicate that MTVAB's effectiveness is supported by integrative curriculum planning, systematic supervision, and strategic partnerships with industries and professional certification bodies. These elements enable the institution to balance spiritual development with vocational competence. The study implies that an integrative management model can serve as a viable reference for Islamic educational institutions seeking to produce graduates who are spiritually grounded, professionally skilled, and economically independent in contemporary society.

#### Article History:

Received: October 2025; Revised: November 2025; Accepted: December 2025

#### Please cite this article in APA style as:

Anam, S., & Nurmalasari, I. (2026). Islamic Education Management Model for Integrating Tahfizh and Vocational Education at Maahad Tahfiz. *Journal of Educational Management Research*, 5(1), 425-436.

## INTRODUCTION

The development of education systems in Southeast Asia over the past decades reflects a significant shift toward workforce-oriented learning, emphasizing employability and economic productivity (Kusumawati, 2025; Najiburohman et al., 2025; Syafiih, 2025). This shift is closely linked to national development agendas that prioritize human capital capable of responding to labor market demands. Within this context, Islamic education faces growing pressure to demonstrate social relevance beyond spiritual formation. Islamic study programs are increasingly encouraged to adopt vocational and applicative orientations to ensure graduates' sustainability in contemporary society (Sumiati

& Tekke, 2024). This orientation is important because Islamic institutions educate a large segment of society, particularly from lower- and middle-income backgrounds, for whom education is expected to provide both moral guidance and economic mobility (Febriyanto, 2025; Hadi & Masuwd, 2025; Huda et al., 2024; Jannah & Rizquha, 2025; Mukarromah & Syafaat, 2024). Without practical competencies, graduates risk marginalization in competitive job markets. Therefore, integrating religious education with vocational skills is not merely an institutional concern but a societal necessity. Such integration offers a strategic pathway to harmonize faith-based values with economic participation, contributing to social resilience and reducing structural unemployment among graduates of Islamic educational institutions.

Despite this strategic importance, many Islamic educational institutions continue to struggle with aligning religious curricula and labor-market needs (Hamid & Mustafa, 2024). Graduates often possess strong theological foundations but lack applicable skills that enable smooth transitions into employment. This mismatch creates a persistent social problem, as graduates face uncertainty, dependency, and limited economic independence after completing their studies. Research indicates that insufficient vocational exposure results in difficulties adapting to post-educational life, particularly among pesantren and tahfizh graduates (Saleh et al., 2024). Consequently, Islamic education is sometimes perceived as detached from real-life challenges, reinforcing public skepticism about its relevance. This problem is not rooted in religious content itself, but in management models that separate spiritual education from practical training. At the policy level, governments increasingly recognize this gap, encouraging Islamic institutions to incorporate vocational elements. However, without a clear and systematic management framework, integration efforts often remain fragmented, ad hoc, and unsustainable, highlighting the urgent need for effective institutional models.

Empirical developments in Malaysia illustrate both the challenges and opportunities of curriculum integration in Islamic education (Hasanah et al., 2024; Maulidy et al., 2025; Mundiri, 2023; Prayoga et al., 2025; Safitri, 2024). Historically, Islamic institutions in the Malay world have combined religious learning with practical skills, as seen in early twentieth-century madrasahs that taught agribusiness and basic sciences alongside Islamic studies (Bustamam-Ahmad & Jory, 2011). In contemporary settings, Malaysia has advanced this tradition through structured initiatives such as the Tahfizh-TVET program, which integrates Qur'anic memorization with technical and vocational education to produce a "faithful and skilled generation" (Norsalim et al., 2021). Substantial funding and nationally recognized certifications further demonstrate the seriousness of this initiative. A prominent institutional example is Maahad

Tahfizh Vokasional Aman Bistari (MTVAB), established in 2009 as the first tahfizh institution in Malaysia to formally integrate vocational training (Alam & Mohanty, 2023; Khoiroh, 2025; Ma'isyah et al., 2024; Putri et al., 2024). With diverse programs ranging from culinary arts to automotive studies, MTVAB represents a concrete field-level manifestation of integrated Islamic education in practice.

Scholarly discourse has long supported the integration of religious and practical knowledge within Islamic education. Previous studies emphasize vocational life skills as essential components of pesantren education, often implemented through entrepreneurship programs and Islamic boarding school enterprises (Noorhayati et al., 2023). Other research highlights the negative consequences of neglecting vocational competencies, demonstrating that graduates without life skills face difficulties surviving in competitive social environments (Saleh et al., 2024). These studies collectively affirm the urgency of vocational education within Islamic institutions. However, most existing research focuses on program implementation or student outcomes, rather than institutional management models. Furthermore, many studies are contextually limited to Indonesian pesantren, leaving Islamic educational institutions in Malaysia underexplored. As a result, there is limited understanding of how curriculum integration is systematically planned, managed, supervised, and sustained at the institutional level, especially within tahfizh-based vocational schools (Kade & Khoirullina, 2023; Munif & Sulaiman, 2023; Nuraini et al., 2025; Taufiki, 2025; Yahya, 2023).

Theoretical perspectives from both Western and Islamic educational thinkers further reinforce the need for integrative approaches. Charles Allen Prosser emphasized that vocational education must be grounded in real-life contexts and societal needs (Baharun, 2025; Fatmasari et al., 2025; Fawaid et al., 2025; Khomsiah et al., 2024; Munawwaroh et al., 2025) aligning closely with contemporary Islamic education challenges. Islamic scholars such as al-Nahlawi argue that education must integrate cognitive, spiritual, and moral dimensions as a unified process of tarbiyah (al-Nahlawi, 1995; Timbang, 2020). Al-Attas strongly rejects the dichotomy between religious and worldly sciences, asserting that all knowledge should cultivate adab and moral responsibility (Nasution, 2021). Similarly, Abdul Fattah Jalal emphasizes the harmonization of spiritual, intellectual, and physical potentials in Islamic education (Sarnoto, 2015). While these theories provide strong philosophical foundations, empirical studies rarely operationalize them into concrete management frameworks, particularly within vocational-tahfizh integration contexts.

The novelty of this research lies in its focus on the Islamic education management model underlying tahfizh–vocational integration at MTVAB.

Unlike previous studies that examine vocational programs or theological perspectives separately, this research analyzes how integration is institutionally designed, managed, and sustained. By examining curriculum planning, instructional mechanisms, and external collaboration, this study addresses the structural dimension of integration rather than isolated pedagogical practices. This focus is important because effective integration requires coordinated management across academic, administrative, and industrial domains. Moreover, as MTVAB operates multiple branches nationwide, its model offers scalable insights for other Islamic institutions. Addressing this gap contributes to the development of a practical and theoretically grounded framework for integrated Islamic education, aligning spiritual formation with vocational competence in a structured and replicable manner.

Based on this discussion, this study argues that effective integration of tahfizh and vocational education requires a comprehensive Islamic education management model that unites curriculum design, instructional implementation, and external collaboration. This research examines how such a model is conceptualized and practiced at Maahad Tahfizh Vokasional Aman Bistari. It focuses on identifying key components of integrated curriculum planning, mechanisms for delivering tahfizh instruction alongside vocational training, partnerships with industry and certification bodies, and the effectiveness of this model in producing graduates who are spiritually grounded and vocationally competent. The study contributes theoretically by operationalizing integrative educational philosophies into a concrete management framework, and practically by offering a reference model for Islamic institutions seeking sustainable and socially relevant educational transformation.

## RESEACH METHOD

This study adopts a qualitative research design with a descriptive approach, selected to enable an in-depth understanding of concepts, patterns, and frameworks related to the integration of tahfizh and vocational education. A qualitative design is considered appropriate because the research focuses on exploring educational management models, policy orientations, and conceptual relationships rather than measuring variables quantitatively (Aini & Wahid, 2024; Fajariyah, 2025; Shofuro, 2025). The literature review method is employed as the main research strategy, as it allows the researcher to critically examine and synthesize existing knowledge from various academic and policy-based sources (Jaya, Warsah, & Istan, 2023). The study seeks to construct a comprehensive understanding of Islamic education management practices that support the integration of religious and vocational curricula, particularly within the context of pesantren-based institutions such as Maahad Tahfizh Aman Bistari.

Data collection was conducted through systematic documentation and review of secondary data sources. These sources include peer-reviewed journal articles, academic books, institutional reports, and policy documents related to Islamic education management, tahfizh education, vocational training, and pesantren learning models. Relevant literature was identified through database searches and thematic screening based on predetermined inclusion criteria, such as relevance to curriculum integration, vocational education, and Islamic educational institutions. This process ensures that the data collected are credible, relevant, and aligned with the research objectives (Malahati, Jannati, Qathrunnada, & Shaleh, 2023).

Data analysis was carried out using a descriptive qualitative technique. The selected literature was carefully read, categorized, and coded according to key themes, including curriculum integration, management mechanisms, instructional strategies, and external collaboration. The analysis involved comparing and synthesizing findings across sources to identify recurring patterns, conceptual frameworks, and best practices. The results of this analysis were then used to formulate an integrated tahfizh–vocational education management model tailored to the institutional, curricular, and socio-economic context of Maahad Tahfizh Aman Bistari.

## **RESULT AND DISCUSSION**

### **Integration of Tahfizh and Vocational Curricula**

Curriculum integration at Maahad Tahfizh Vokasional Aman Bistari (MTVAB) is systematically designed to ensure that tahfizh education and vocational training are implemented in parallel and mutually reinforcing. The formal curriculum places Qur’anic memorization (tahfizh) alongside structured vocational subjects such as culinary arts, tailoring, automotive studies, construction, and electrical work (Norsalim et al., 2021). These vocational components are not treated as supplementary activities, but are formally embedded within the institutional curriculum framework. This structure reflects a deliberate effort to position vocational competence as an integral element of Islamic education rather than as an external or optional skill set.

The integration model adopted by MTVAB aligns with the principles of holistic Islamic education, which emphasize the balanced development of spiritual, intellectual, and practical life skills (Fauzi, Nurrohman, & Sari, 2025). Vocational education, in this context, serves as a strategic instrument to equip learners with employable competencies while maintaining their religious identity. As vocational education aims to prepare individuals to become skilled and competitive workers (Wardi, Ismail, Zainollah, & Irawati, 2022), MTVAB’s curriculum is oriented toward producing huffaz who are not only religiously

competent but also ready to engage productively in the labor market.

In practice, the learning process at MTVAB is organized in a tiered and integrative manner. Students are encouraged to internalize Qur'anic values while simultaneously applying them through vocational and entrepreneurial practices. For example, understanding Qur'anic ethics is linked with business ethics in vocational activities. This pedagogical approach prioritizes the balance between spiritual values and technical competencies, ensuring that graduates are capable of contributing meaningfully to society both as memorizers of the Qur'an and as skilled professionals (Syarofudin, 2025).

### **Learning and Institutional Management**

The management of Islamic education at MTVAB is implemented based on the principles of modern educational management, emphasizing systematic planning, implementation, and supervision (Syarofudin, 2025). Strategic planning begins with the formulation of an institutional vision and mission that explicitly integrates tahfizh and vocational education, reflected in the vision of producing individuals who are "skilled and grounded in the Qur'an and Sunnah." This vision provides a clear managerial direction for curriculum development, resource allocation, and instructional design, ensuring coherence across educational activities.

Implementation is carried out through a structured division of roles between tahfizh instructors and vocational teachers, supported by coordinated learning schedules and competency-based instruction. The management framework ensures that students receive balanced exposure to religious and vocational learning without one undermining the other. According to Julaeha et al., effective educational management is realized through curriculum innovation and the functional integration of planning, execution, and evaluation processes (Julaeha, Muslimin, Hadiana, & Zaqiah, 2021). At MTVAB, these functions are operationalized through routine monitoring of Qur'anic memorization progress and vocational skill mastery.

Quality assurance at MTVAB emphasizes continuous evaluation and character development. The institutional motto, "Knowledgeable, Faithful, Practicing, Steadfast, and Skilled," reflects a commitment to nurturing discipline, religious integrity, and professionalism simultaneously. Learning methods integrate traditional Islamic pedagogies such as talaqqi in Qur'anic studies with modern vocational practices conducted in skills laboratories. Additionally, teacher capacity building is prioritized through pedagogical training that equips asatidz with vocational mentoring competencies. Through this management approach, MTVAB establishes a controlled and sustainable synergy between religious instruction and vocational education (Syarofudin, 2025).

## **Synergy of Entrepreneurship and Partnerships**

Entrepreneurship forms an essential extension of vocational education at MTVAB, functioning as a practical platform for students to apply their acquired skills. Curriculum-based business units are designed to simulate real economic activities, allowing students to gain hands-on experience while internalizing Islamic ethical values. This approach resonates with pesantren-based models that integrate vocational training with entrepreneurship through business incubation units and Pesantren-Owned Enterprises (BUMPES), which contribute to both institutional sustainability and student economic empowerment (Noorhayati et al., 2023).

External partnerships play a critical role in strengthening the effectiveness of this integrated model. Collaboration with industries such as culinary enterprises, automotive workshops, and electrical service providers enables work-based learning and professional exposure. These partnerships also support competency standardization and certification, ensuring that graduates' skills are recognized beyond the institutional context. The Tahfizh–TVET program in Malaysia exemplifies how government and industrial cooperation can institutionalize the integration of religious and vocational education through funding support, skill certification schemes (SKM), and enabling policy frameworks (Norsalim et al., 2021).

The effectiveness of the MTVAB management model is further enhanced by institutional networking with certification bodies and employment sectors. Such collaboration expands graduates' access to employment opportunities and entrepreneurial pathways, reducing dependency and enhancing economic independence. By integrating entrepreneurship education, business incubation, and strategic partnerships, MTVAB demonstrates a comprehensive management model capable of producing tahfizh graduates who are spiritually grounded, vocationally competent, and economically productive.

## **CONCLUSION**

This study reveals that the integration of tahfizh and vocational education at Maahad Tahfizh Aman Bistari represents a substantive shift in Islamic education management from a dichotomous to a holistic paradigm. The most important finding highlights that the success of this model lies in the coherence between institutional vision, integrated curriculum design, systematic management functions, and strategic external partnerships. The key lesson derived from this research is that Islamic education can effectively harmonize spiritual formation with vocational competence when managed through a structured and value-based framework. This study contributes academically by enriching the discourse on Islamic education management through a conceptual

model that operationalizes the integration of religious and vocational curricula. It offers a theoretical bridge between Islamic educational philosophy and contemporary vocational education, positioning tahfizh institutions as agents of both moral development and socio-economic empowerment.

Despite its contributions, this study has several limitations. As a literature-based qualitative study, its findings rely on secondary data and conceptual analysis, without empirical validation through field observations or stakeholder interviews at MTVAB. Consequently, future research is encouraged to employ empirical approaches, such as case studies, ethnographic methods, or mixed-methods designs, to examine the effectiveness of this model in practice. Further studies may also explore comparative analyses between tahfizh–vocational institutions across different regions or investigate graduate outcomes in terms of employability and entrepreneurship. Such research would strengthen the applicability and scalability of integrated Islamic education management models in responding to the evolving demands of contemporary society.

## REFERENCES

- Aini, T. N., & Wahid, A. H. (2024). Psychological Strategies for Building Quality Human Resources in Madrasah. *Proceeding of International Conference on Education, Society and Humanity*, 2(1), 154–160.
- Alam, A., & Mohanty, A. (2023). Cultural Beliefs and Equity in Educational Institutions: Exploring the Social and Philosophical Notions of Ability Groupings in Teaching and Learning of Mathematics. *International Journal of Adolescence and Youth*, 28(1), 2270662. <https://doi.org/10.1080/02673843.2023.2270662>
- Baharun, H. (2025). Analysis of the Success of ISO 21001:2018 Quality Management Implementation in Nurul Jadid Islamic Boarding School Based on the PDCA Model and Total Quality Management Theory. *Insight: Islamic Education and Learning*, 1(2).
- Fajariyah, H. (2025). Self-Directed Learning: Improving Self-Confidence in Speaking Arabic. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10(1), 339–353. <https://doi.org/10.23969/jp.v10i04.34609>
- Fatmasari, R., Windiyani, T., & Putri, D. F. (2025). Artificial Intelligence as a Tool to Improve the Quality of Job-Ready Graduate Skills in Higher Education. In 2025 IEEE International Conference on Industry 4.0, *Artificial Intelligence, and Communications Technology (IAICT)* (pp. 129–136). IEEE. <https://doi.org/10.1109/IAICT65714.2025.11101572>

- Fauzi, M. L., Nurrohman, H., & Sari, L. I. (2025). Inovasi Kurikulum Pendidikan Islam. PT Arr Rad Pratama.
- Fawaid, A., Hamzah, M., Munawwaroh, I., & Putri, D. F. (2025). AI-Based Career Management to Improve the Quality of Decision Making in Higher Education. In 2025 IEEE Integrated STEM Education Conference (ISEC) (pp. 1–8). *IEEE*. <https://doi.org/10.1109/ISEC64801.2025.11147274>
- Febriyanto, R. A. (2025). The Impact of Debate Method on Students' Arabic Speaking Skills. *As-Sabiqun*, 7(3), 549–561. <https://doi.org/10.36088/assabiqun.v7i3.5703>
- Hadi, N., & Masuwd, M. A. (2025). Classical Cooperative Learning Model for Reading Classic Literature: Enhancing Student Independence Through Self-Regulation. *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature*, 8(1). <https://doi.org/10.22219/jiz.v8i1.36829>
- Hamid, N., & Mustafa, I. P. (2024). Primitive Idempotents of Dihedral Group Association Schemes. *NJME: Numerical Journal of Mathematics and Its Education*, 1(1), 15–19.
- Hasanah, U., Fauzi, M. N., & Abrori, M. (2024). The Role of School Environment in Maintaining the Consistency of Hijab Wearing in Students: Social Challenges and Solutions for Religious Education in the Modern Era. *Journal of Social Studies and Education*, 1(2), 100–112. <https://doi.org/10.61987/jsse.v1i2.392>
- Huda, S., Manshur, U., Khaer, A., & Sain, Z. H. (2024). Development of IT-Based PAI Learning Media. *Proceeding of International Conference on Education, Society and Humanity*, 2(2), 1208–1215.
- Jannah, F., & Rizquha, A. (2025). Deconstructing Dogmatic Narratives: An Effort to Recontextualize Islamic Education Material for the Critical Generation. *Jurnal Islam Nusantara*, 9(1), 43–56.
- Jaya, G. P., Warsah, I., & Istan, M. (2023). Research Strategies Using Literature Review Models. *Tik Ilmeu: Jurnal Ilmu Perpustakaan dan Informasi*, 7(1), 117–126. <https://doi.org/10.29240/tik.v7i1.6494>
- Julaeha, S., Muslimin, E., Hadiana, E., & Zaqiah, Q. Y. (2021). Curriculum Innovation Management: Characteristics and Development Procedures of Curriculum Innovation. *Muntazam*, 2(1).
- Kade, I., & Khoirullina, A. (2023). Guidance and Counseling for Children with Special Needs in Educational Settings. *Pustaka Nurja*.
- Khoiroh, U. (2025). Emotional Management in Local Wisdom: Strategies for Enhancing Teachers' Work Resilience in Pesantren-Based Madrasah. *Journal of Educational Management Research*, 4(5), 2296–2309.

- Khomsiah, K., Hidayah, F., & Aniati, A. (2024). Active Learning as a Solution to Student Burnout in Islamic Religious Education: Views from Madrasah. *Jurnal Riset Madrasah Ibtidaiyah (JURMIA)*, 4(2), 130–145. <https://doi.org/10.32665/jurmia.v4i2.3212>
- Kusumawati, I. (2025). AI-Based Human Capital as a Catalyst for Increasing the Strategic Agility of Educational Organizations. *International Journal of Multidisciplinary Research*, 1(5), 239–245.
- Ma'isyah, M., Rizal, M. S., Iqna'a, F. J., & Setiawan, B. A. (2024). Dynamics of Islamic Boarding Schools in Facing Globalization: Integration Between Tradition and Modernity. *Proceeding of International Conference on Education, Society and Humanity*, 2(2), 71–80.
- Malahati, F., Jannati, P., Qathrunnada, Q., & Shaleh, S. (2023). Qualitative Research: Understanding Research Characteristics as a Methodology. *Jurnal Pendidikan Dasar*, 11(2), 341–348. <https://doi.org/10.46368/jpd.v11i2.902>
- Maulidy, A., Zaini, A. W., & Sanjani, M. A. F. (2025). Social Media Influence on Consumerism Trends Among College Students. *Indonesian Journal of Education and Social Studies*, 4(1), 16–28. <https://doi.org/10.33650/ijess.v5i1.11682>
- Mukarromah, A., & Syafaat, I. N. (2024). Between Tradition and Modernity: The Relevance of Boarding School Values in Forming Students' Obedient Behavior. *Proceeding of International Conference on Education, Society and Humanity*, 2(2), 767–774.
- Mundiri, A. (2023). Transforming Organizational Quality Through Effective Administrative Training. *Communautaire: Journal of Community Service*, 2(2), 157–167. <https://doi.org/10.61987/comunautaire.v2i2.352>
- Munawwaroh, I., Hadi, M. I., Shudiq, W. J., & Maulidy, A. (2025). Artificial Intelligence Innovation in Education: From Data-Driven Learning to Automated Teaching. In 2025 IEEE International Conference on Industry 4.0, Artificial Intelligence, and Communications Technology (IAICT) (pp. 173–180). *IEEE*. <https://doi.org/10.1109/IAICT65714.2025.11100623>
- Munif, M., & Sulaiman, A. N. M. (2023). Application Grouping Skills: Learning Methods to Support Student Talent Interest Based on Experiential Learning. *Jurnal Teknologi Pendidikan*, 8(2), 383–391. <https://doi.org/10.33394/jtp.v8i2.6570>
- Najiburohman, N., Hefniy, H., R., A. H. A., & Alwahedi, M. A. A. (2025). Virtual School Tours: Boosting Community Interest and Attracting Prospective Students. *Evaluasi: Jurnal Manajemen Pendidikan Islam*, 9(2), 340–353. <https://doi.org/10.32478/3gtzvf72>

- Nasution, A. (2021). Syed Muhammad Naquib Al-Attas: Islamization of Knowledge by Developing Genuine Islamic Paradigm. *Jurnal Islamika*, 4(2), 73–87. <https://doi.org/10.37859/jsi.v4i2.3077>
- Noorhayati, S. M., Hakim, A., & Fata, A. K. (2023). Vocational Life Skills in Religious Education: Lessons Learned from Three Islamic Boarding Schools in Java. *At-Turas: Jurnal Studi Keislaman*, 10(2), 266–281. <https://doi.org/10.33650/at-turas.v10i2.6728>
- Norsalim, P. M. N., Akbarruddin, M. N. A., Basir, N. S. A., Muda, W., & Jeinie, M. H. (2021). Challenges in Establishing Vocational Skills in Tahfiz Curriculum at Malaysian Tahfiz Centre. *International Journal of Academic Research in Business and Social Sciences*, 11(16), 53–62. <https://doi.org/10.6007/IJARBS/v11-i16/11217>
- Prayoga, A. S., Sanjani, M. A. F., Auliyah, F., & Safitri, S. D. (2025). Reviving Dahlan's Vision: Integrating Tradition and Modernity in Islamic Education Today. *TsuRAYA: Jurnal Pendidikan Guru Madrasah Ibtidaiyah dan Pendidikan Dasar*, 1(1), 1–20.
- Putri, D. F., Qushwa, F. G., Putri, D. M. S., Widiyari, F., Zahro, F., & Baharun, H. (2024). Behaviour Management in the Classroom: Improving the Quality of Education Through Systematic Optimization of the Learning Environment. *Falasifa: Jurnal Studi Keislaman*, 15(1), 35–47. <https://doi.org/10.62097/falasifa.v15i1.1787>
- Safitri, S. D. (2024). Character Management in Crisis: Implementation of Five Day in Ma'had as a Social Care Solution in Elementary Madrasah. *Jumpa: Jurnal Manajemen Pendidikan*, 5(1), 57–68. <https://doi.org/10.33650/jumpa.v5i1.9321>
- Saleh, H. I., Nugraha, D., & Handoko, I. (2024). The Potential of Vocational Education for Alumni at Daarul Quran Islamic Boarding School. *Journal of Management and Business*, 1(1), 16–25. <https://doi.org/10.65344/mass.v1i1.21>
- Sarnoto, A. Z. (2015). Philosophical Thought on Islamic Education Management. *Jurnal Media Informasi Sosial dan Pendidikan*, 5(2). <https://doi.org/10.56745/js.v5i2.177>
- Sumiati, E., & Tekke, M. (2024). Transformation of Islamic Higher Education: Policy Strategy, Challenges, and Opportunities. *Al-Hayat: Journal of Islamic Education*, 8(4), 1399–1417. <https://doi.org/10.35723/ajie.v8i4.46>
- Syafiih, M. (2025). The Future of Education in the Digital Era: Between Technological Innovation and Equitable Access. *Proceeding of*

- International Conference on Education, *Society and Humanity*, 3(1), 737–741.
- Syarofudin, A. (2025). Integration Synergy of Islamic Religious Education and Vocational Education in Building Holistic Competence: Analysis at Maahad Tahfiz Vokasional Aman Bistari (MTVAB), Malaysia. *Didaktik: Jurnal Ilmiah PGSD STKIP Subang*, 11(3), 213–224.
- Taufiki, A. (2025). Analysis of Islamic Education Policy and Problems. Proceeding of International Conference on Education, *Society and Humanity*, 3(1), 590–600.
- Timbang, A. (2020). The Principles of Islamic Education According to Abdul Rahman Al-Nahlawi. *Academic Journal of Business and Social Sciences*, 4(2), 1–19.
- Wardi, M., Ismail, I., Zainollah, Z., & Irawati, S. (2022). Development of Experiential Learning Through Vocational Education at Al-Amien Islamic Boarding School. *KnE Social Sciences*, 421–433. <https://doi.org/10.18502/kss.v7i10.11245>
- Yahya, M. (2023). Circuit Learning in Improving Student Learning Concentration in Madrasah. *Palapa: Jurnal Studi Keislaman dan Ilmu Pendidikan*, 11(1), 252–263. <https://doi.org/10.36088/palapa.v11i1.3149>